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Church History, 1930-1985

Bethlehem United Church of Christ (Tenth Legion, Va.)

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in... who profess to be the followers of Christ Providence
nevertheless... Christian Church shall have
the preference so far as their regular... are
concerned. If a majority of the above named Trustees should
... remove out of the neighborhood it shall be
the privilege or duty of the... any one or two
to apply to the County Court of Rockingham County who
shall... other Trustees to whom these presents shall
extend. And the said Jacob... for himself and
his heirs doth covenant promise and agree to and with
said... trees and their successors that the
said Jacob Martz and his heirs the said lot...
parcel of land with its appurtenances unto them and
their successors for above named purposes against
the claims of the said Jacob Martz and... heirs and
all other persons whosoever shall and will by these
presents... and are forever defend in
witness whereof the said Jacob Martz...
hereunto set his hand and affixed his seal the day
and year first... written

Jacob ^{his} Martz _{mark}

Rockingham County to wit
We Reuben Moore & Peter P. Koontz Justices of the peace in the
County... aforesaid in the State of Virginia do hereby certify
that Jacob Martz a par... a certain deed bearing
date on the 21st Day of September 1844 and hereto...
... personally appeared before us in our County
aforesaid and acknowledged the same to be his act and
deed and desired us to certify the said acknowledgment
to the Clerk of the County Court of Rockingham in order that
the... deed may be recorded hereunder
our hands and seals this 21st day... 1844

Reuben Moo

P. P. Koontz

Bethlehem Christian Church was organized in the early eighties with seven charter members. It was a union church Bro Dean of North Carolina was the preacher in 1882.

There was no other churches nearer than Linville Creek Brethren church and denominational prejudice did not prevail as it does at this time. A spirit of fellowship prevailed in the community. I do not know just what time the Sunday school was organized I have some old ~~minutes~~ records showing that James M. Bradford was elected Superintendent, Abraham Pickering assistant Sept 1884 J. B. Rhodes was elected Secretary Mr Bradford was an Episcopalian Mr Pickering a United Brethren Mr Rhodes not a member of any church. Scholars came from all the country side numbering many

I remember distinctly David Ogler
came regularly as they had not
as a church organ & Sunday School
and it may be he used an in-
spirational organ & a Sunday
school at Linville Creek as I remember
not so long after that time

The Rosenbergs on the eastern
side and the Hillyards and Folly
on the Western side The Lincolns
and Daniel Madsen's family also the
~~Michael Lumsden's family~~
Lucy Spring There was no church
or Sunday school at Lucy.

The organ Bible and table was
bought by the Sunday school.
But I do not know what year

Dec. 5, 1950

A decision from Bethlehem Christian Church formulated and approved at the regular Monthly Business Meeting held Dec. 5, 1950.

Whereas, Rev. Clyde O. Koon has given as one of his reasons for resignation; the state of disloyalty, backbiting and false accusations by his Parishioners:

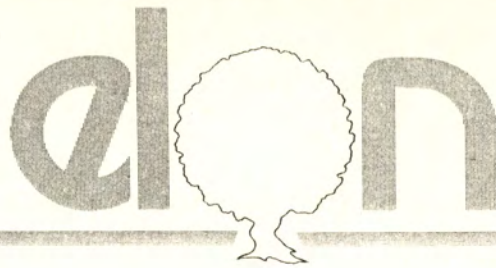
I therefore, we the People of Bethlehem have dedicated ourselves in the effort to suppress any of the above such conditions attributed to us and pledge our utmost moral and spiritual cooperation in the work and ministry of the Church.

Secondly, -

Whereas, stated the Pastor, that it was impossible for him to get along financially under the present circumstances.

(a) Therefore, we will try to comply with any reasonable request for a raise in salary, fixed for the remainder of the year, that we might have full time service and ministry.

(b) Otherwise; if we cannot come into agreement on the preceding clause then be it such that our pastor can do part time work to supplement his present salary as it is.



1883 - D.T. Deans

1884-1887 - not listed

1888 - J.W. Barrett

1889-1891 - not listed

1892-1894 - E.T. Isley

1895-1898 - R.H. Peel

1899-1903 - L.L. Lassiter (Wayland Rock Co.)

1904-1906 - H.C. Moore

1907-1910 - W.T. Walters

1911-1916 - R.L. Williamson

1917-1928 - A.W. Andes (Wayland Rock Co.)

1929-1930 - Joe French

1931-1938 - M.L. Weekley

1939-1941 - Roy D. Coulter

1942-1947 - Guy H. Veazey

1948-1951 - Clyde O. Koon

1952-1956 - Ralph M. Galt

1957-1959 - Charles McFarland

1960 - vacant Charles McFarland

1961-1965 - Bland A. Leebrick

1966 - vacant

1967-1968 - H.R. Phelts

1969 - vacant

1970-1972 - R.M. Spaulding

1973 - not listed

1974-1976 - J.B. Spence

1977-1981 - M.O. Simmons Apr 1985

1985- Michael Duffey
Interim Minister

1844 - Sevier

1868 - Elder H. W. Woods

1872 - C. J. Rolston

1882 - D. T. Dean

1886-88 - J. W. Barrett

1889 - P. H. Fleming } Interim

1890 - J. A. Scott } ministers

1891 - D. A. Barney }

The members that Compose the Church of Christ (Crist)
at Smith Creek

1. Robert Allison
2. John Norman
3. John Homan (removed)
4. Ephraim Woods
5. John Campbell
6. Frances Martz (Deceased)
7. Bethsheba Martz
8. Esther Allison
9. Mary Martz (deceased)
10. Katherine Philips (Gro removed)
11. Katherine Philips (removed)
12. Mary Norman
13. Mildren Beaver
14. Mary An Mills
15. Mary Woods
16. Mariah Loker
17. Hannah Wilson
18. Nancy Woods
19. Mary Ann Rhodes
20. Dorilas J. Martz
21. Dorothy Woods
22. Mary Homan (removed)
23. Rachel Martz
24. Mariah Martz
25. Lurand Hemmings
26. George Woods
27. Simeon Woods
28. Rebecca Allison
29. Solomon Tompkins
30. Mary Martz
31. Isaac Campbell
32. Dorilas Hileard (removed)
33. Jacob Martz
34. David Perry
35. Mary Ann Perry
36. James W. Dyke
37. Eveline Hilliard (removed)
38. Elizabeth Rhoads
39. Grace Martz
40. Lydia Martz
41. Mariah C. West
42. Hannah Hoof

Colored members in the Smith Creek Church:

1. Rachel Hackley
2. Mary Hackley
3. Phebe Martz

Statistical Report for the year
 ending May 31st 1898,
 of the Bethlehem Sunday School in
 Plains Township, Rockingham county Va.
 connected with the Va. W. C. Conference,
 Supt. J. C. Bradford, Tenth Region Va.
 Sec. J. W. Pickering, Haysville Va.
 Pastor, Rev R. H. Peck, Ambleside Va.

Delegates,

Wm E. Pickering,
 Rebecca G. Bridger.

Ellis L. Long

John S. Harts and
 James D. Kilbyard.

Enrollment.

Primary Scholars	26
------------------	----

Intermediate	13
--------------	----

Adults	41
--------	----

Total No of Scholars	<u>80</u>
----------------------	-----------

Teachers and Officers	16
-----------------------	----

Total No in whole School	<u>96</u>
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Average attendance	44 88/100
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Contributions and Expenses.

Amount paid for Literature	\$15.49
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Dues to S. S. Convention	.75
--------------------------	-----

Total	\$16.24
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April 24, 1984 Daily News-Record



News-Record Photo By Allen Litten

Susan Wheatley reads on her family's solar sunporch, one highlight of Wednesday's Home and Garden Tour.

Garden Tour Features Wheatley Home

The southwest sun warms and lights Mr. and Mrs. James H. Wheatley's second-floor solar sunporch, pictured above.

The porch is furnished in wicker and highlighted by plants, and is almost all glass — including a ceiling of sloping windows. The room overlooks a pool, garden and tennis court in the backyard.

The Wheatley home, located at 511 Paul St., is one of six area houses included in Wednesday's

Home and Garden Tour, sponsored by the Spotswood Garden Club.

Other homes on the tour include Mr. and Mrs. Robert E. Grace's "Susie II Farm," located on a private lane off U.S. 11 one mile north of the Mauzy intersection; and Mr. and Mrs. A. Barrington Blay's Barrington Farm on Va. 796 near Timberville, 14 miles north of Harrisonburg off U.S. 11.

Three other houses in Harrison-

burg also are on the tour, including the homes of Ms. M. Harper Preston, 270 Campbell St.; Mr. and Mrs. William A. Julius, 1245 Hillcrest; and Mr. and Mrs. Gary Riner, 521 Ott St.

Tea will be served during tour hours at Bethlehem Church, known as "The Old Stone Church," in Tenth Legion, located on the west side of U.S. 11. The church — still bearing battle scars from its use during the Valley Campaign as a hospital — is

believed to be the oldest stone church in the county and the second-oldest Christian church, according to the Spotswood Garden Club.

The houses and church are open 10 a.m. to 5 p.m. Wednesday, and block (\$6) or individual (\$2) tickets are available at each home along the tour.

More information on the Home and Garden Tour is available by calling 434-7548 or 434-3215.

Statistical Report for the year
ending May 31st 1897,
of the Bethlehem Sunday School in
Plains Township, Rockingham county Va.
connected with the Va. W. C. Conference,
Supt. J. C. Bradford, Tenth Region Va.
Sec. J. W. Pickering, Maury Co.
Pastor, Rev R. H. Peck, Amherst Va.

Delegates,

Henry E. Pickering,
Rebecca G. Bridger.

Ellis L. Long

John S. Harts and
James D. Wilbyard.

Enrollment.

Primary Scholars 26

Intermediate 13

Adults 41

Total No of Scholars 80

Teachers and Officers 16

Total No in whole School 96

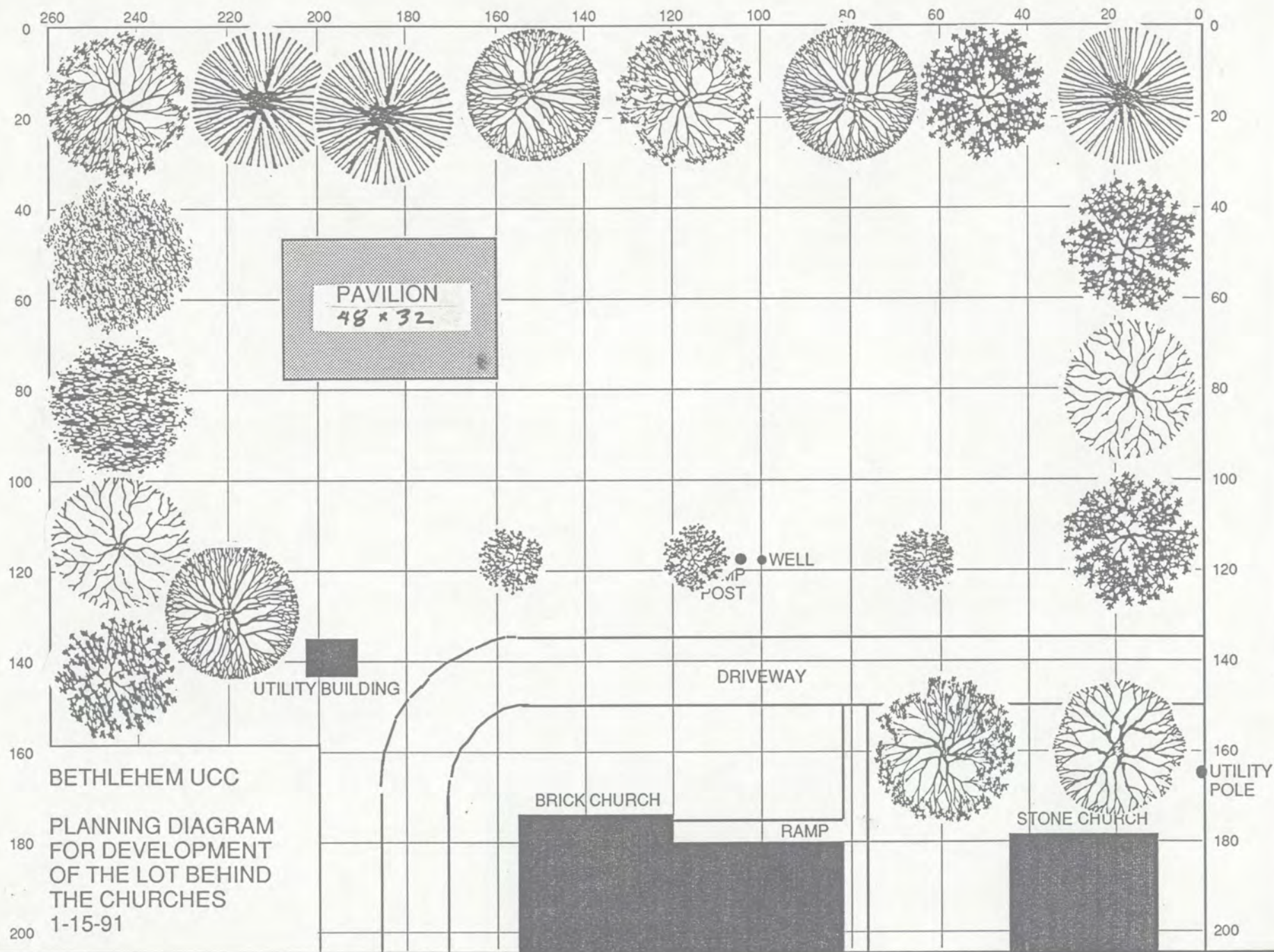
Average attendance 44 86/100

Contributions and Expenses.

Amount paid for Literature \$15.49

Dues to S. S. Convention .75

Total \$16.24





THE LATE W. A. WELCH, cycling buff of 50 years ago, and a resident of the Tenth Legion section, poses with his Dayton bicycle, handle bars detached, ready to make his historic run on the Valley Turnpike (U. S. 11) from Lacey Spring to the Quicks-

burg road on August 7, 1915. A neat little tool bag is suspended from the frame and also attached thereto is a small hand pump, used to inflate tires when needed.



Shirley White, Clarence Phillips, R.B. Dofflemeyer, conference president, J. L. Rhodes, Mrs. R.A. Whitten, Jim Lohr, Stanley Lohr, Rev. R.A. Whitten, Rev. Ralph Galt, Tom Good, Rev. S.E. Madren, J.S. Sellers, Robert Sellers.



1957. Back (L to R): Janet Ryan, Barbara Rhodes Fleming, Anna Lou Shope Miller, Patty Price, Polly Shope Zaremba.



1957. L to R: Mrs. Bess Sellers, Mrs. White, Mrs. Lennie Harrison, Jeanette Sellers, Mrs. Willie Phillips, Mrs. Virginia Lohr (on ground), Dennis Sellers.



1956. Back (L to R): Charlie Rhodes, Freddie McCoy, Garth Kagey, Clifton Good, Bill Good, Katherine Lohr Evans. Front: Frances Foltz, Mooney, Barbara Rhodes Fleming, Miriam Mooney Good, Kay Kagey Wine, Anna Lou Shope Miller.



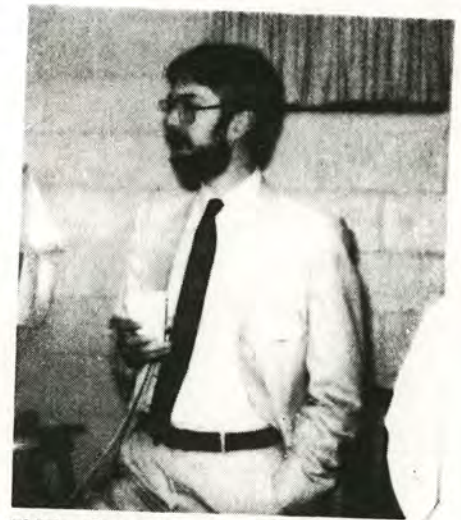
1978? Willie and Tom Good cut 50th wedding anniversary cake.



1957. Polly Shope (left) and Clark Lohr.



1957. Rev. and Mrs. J.L. Neese.



1987. Present pastor Mike Duffy.



1952. Ground breaking for the new building (L to R): Shirley White, Clarence Phillips, R.B. Dofflemyer, conference president, J. L. Rhodes, Mrs. R.A. Whitten, Jim Lohr, Stanley Lohr, Rev R.A. Whitten, Rev. Ralph Galt, Tom Good, Rev. S.E. Madren, J.S. Sellers, Robert Sellers.



1957. Back (L to R): Janet Ryan, Barbara Rhodes Fleming, Anna Lou Shope Miller, Patty Price, Polly Shope Zaremba.



1957. L to R: Mrs. Bess Sellers, Mrs. White, Mrs. Lennie Harrison, Jeanette Sellers, Mrs. Willie Phillips, Mrs. Virginia Lohr (on ground), Dennis Sellers.



1956. Back (L to R): Charlie Rhodes, Freddie McCoy, Garth Kagey, Clifton Good, Bill Good, Katherine Lohr Evans. Front: Frances Foltz, Mooney, Barbara Rhodes Fleming, Miriam Mooney Good, Kay Kagey Wine, Anna Lou Shope Miller.

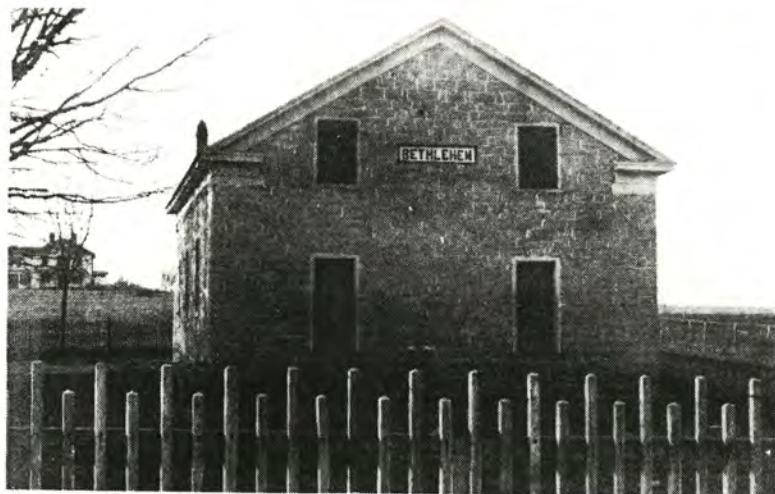


1978? Willie and Tom Good cut 50th wedding anniversary cake.

Invitation to the dedication
of the new building.

Bethlehem Congregational Christian Church - Tenth Legion, Va.

DEDICATION
SERVICE
2:00 P.M.



A 1910 post card.



About 1930. From left: Miss Ella Pickering, Louise Blakemore, Marie Driver, Mrs. Jessie _____, Abbie Welch. (Order is doubtful.)



The Bethlehem Sunday School.



1952. L to R starting at front row: Jack Rhodes, Ralph White, Shirley White, Bob Sellers, Rev. and Mrs. Galt, Clark Foltz, Stanley Lohr, Clarence Phillips.



A Tom Thumb wedding at Mr. and Mrs. J. C. Bradford's 50th wedding anniversary. Standing, from left: Clarence Sheets, Jim Rhodes, Anna Foltz, Jim Driver, Betty Jo Cline, Polly Bazzle, Donald Cline, Janalee Sheets. Kneeling: Jack Driver, Bob Rhodes, Charles Rhodes, Gene Driver.

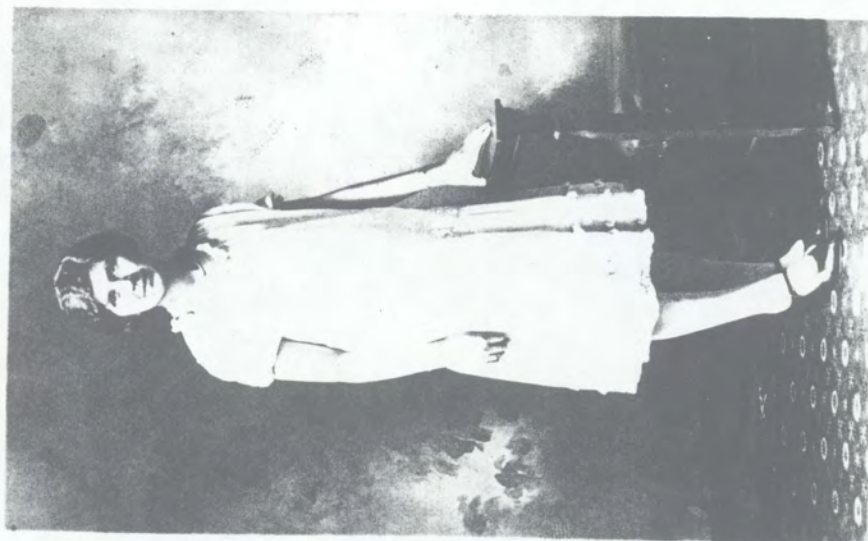


1944. "Young Folks Class".



1952. Clearing trees for the new church are (L to R): Clarence Phillips, Warren Lohr, Stanley Lohr, Lester Lohr.

A youthful
Willie
Good



Peggy

Bill

Wanda



Willie Tom
Good

CHAPTER 8

SINGERS GLEN PARSONAGES

The first parsonage to serve the United Brethren in the Singers Glen community was a log dwelling bought from Albert and Mary Long on May 1, 1869. The house was located across the hill, east of the village on the Ephriam Ruebush place (see Chapter 6). This land is now owned by Claude and Opal Hummel. Ephriam Ruebush had sold the property to the Longs on June 24, 1867,* who in turn conveyed four acres of land and the house to A. C. Long, J. Perry Swank, and Ephriam Ruebush, trustees of the United Brethren Church for \$650.** The log house and lot were situated north of the Ruebush residence. Only the chimney of the parsonage remains to be seen today (see Figure 24).

When the United Brethren purchased the parsonage, Salem was an appointment on the Lacey Spring Circuit along with Bethlehem, Mountain Valley, and Mt. Tabor, the church which preceded the Lacey Spring church. Singers Glen would not have a church until six years later in 1875. This fact makes it seem a little unusual that a parsonage was purchased in Singers Glen. The best explanation may be that Ephriam Ruebush, local trustee and strong United Brethren, helped decide the purchase when the house on his land became available for sale.

G. J. Roudabush, who served the Lacey Spring Circuit from 1878 to 1880, lived in the Singers Glen parsonage. Opal Hummel remembers hearing his name mentioned in connection with the old log house, and Virginia Conference Minutes of the period list Roudabush's address as Singers Glen. Abram Hoover, who followed as preacher for the Lacey Spring Circuit, also lived in the Singers Glen parsonage in 1881, but by 1882, his address was given as Tenth Legion. This may partially be explained by Lacey Spring Quarterly Conference minutes for May 22, 1880. J. Perry Swank, a trustee at Singers Glen, was appointed agent to sell the parsonage property and was told to "act at once and according to his own judgment." Quarterly Conference minutes for March 25, 1882, indicate that the parsonage had been sold. This left no

* Rockingham County Deed Book 2, page 390.

** Rockingham County Deed Book 4, page 216.

CHAPTER 9

PREACHERS WHO HAVE SERVED

The Singers Glen churches have undergone numerous circuit changes since their organization. From the beginning of the Salem congregation, through the pastorate of John Ruebush ending in February of 1873, the local United Brethren were part of the Lacey Spring Circuit. The circuit had been formed in 1854 when the Rockingham Circuit was divided into the Lacey Spring and Rockingham Circuits. The former included all of Rockingham County north of Dayton with the exception of Whitesel's, and the latter encompassed the remainder of the county. The Annual Conference of February, 1873, met at Hagerstown, Maryland. There, it was decided to take some churches from the Lacey Spring Circuit and form a Singers Glen Circuit. It should be realized that local worshippers were still attending Salem, at that time, since the Union Chapel was yet two years in the future.

Singers Glen did have a parsonage though. The log dwelling on the Ephriam Ruebush place, which had been bought by the United Brethren in 1869, meant that living space was available for a preacher in the northwest section of Rockingham County. It is also possible that Ruebush and some other strong United Brethren in the community had enough influence to gain the circuit for Singers Glen. There were, as well, many church houses involved in the Lacey Spring Circuit and one preacher may have had difficulty doing an adequate job of covering all the assignments and keeping up the congregations. No records were found showing which churches then constituted the Singers Glen Circuit.

In February of 1875, just as Singers Glen was about to build a house of worship, Annual Conference dissolved the local circuit and reattached Singers Glen to the Lacey Spring Circuit. P. H. Thomas and I. M. Underwood had been preachers during the brief two years of the Singers Glen Circuit. The reason for this change is now mere speculation. The churches contained in the Lacey Spring group were Bethlehem, Mt. Tabor, Mountain Valley, Pleasant View, Salem, and Singers Glen.

Singers Glen, in its newly built Union Chapel, was linked with Lacey Spring for nearly the next decade. In March, 1884, White

Officers elected 1919

Pres., Mrs. W. T. Walters,
V.-Pres., Mrs. W. C. Hook
Sec., Mrs. J. E. W. Bryant
Assist. Sec., Mrs. E. D. Chapman
Treas., Miss Verdie Showalter
Young Peoples Supt., Mrs. A. W. Andes
Cradle Roll Supt., Mrs. H. W. Seabright
Supt. Literature & Mite Boxes, Mrs. B. J. Earp
Organizers & Field Workers for Woman's Board: Mrs. J. F. .
Louderback, Mrs. Cora Huffman, Miss Ollie Armentrout,
Miss Hazel Hook, Mrs. W. C. Hook, Miss Sallie Payne,
Mrs. J. E. W. Bryant, Mrs. J. A. Wotring.

Officers elected 1920

Pres., Mrs. W. A. T. Walters
V.-Pres., Mrs. A. B. Kendall
Sec., Mrs. B. F. Frank
Treas., Miss Verdie Showalter
Supt. Young People, Mrs. A. W. Andes
Supt. Cradle Roll, Mrs. C. O. Taylor
Supt. Literature & Mite Boxes, Miss Ella Pickering

Officers elected 1921

Pres. Mrs. Boyd Richards
V.-Pres., Mrs. A. B. Kendall
Sec., Mrs. B. F. Frank
Treas., Miss Verdie Showalter
Supt. Young People's Dept., Mrs. A. W. Andes
Supt. Cradle Roll Dept., Mrs. C. O. Taylor
Supt. Literature & Mite Boxes, Miss Ella Pickering

Officers elected 1922

Pres., Mrs. Boyd Richards	Supt. Lit. & Mite B. Miss Ella P
V.-Pres., Miss Ora Scott	" Y. P., Mrs. A. W. Andes
Sec., Mrs. B. F. Frank	" C. R., Mrs. R. P. Crumpler
Treas., Mrs. R. A. Larrick	" Woman's Work, Mrs. N. M. Hasler

Officers elected 1923

Honorary Pres., Mrs. W.T. Walters
Pres., Mrs. Boyd Richards
V.-Pres., Miss Ora Scott
Secretary, Mrs. B.F. Frank
Treas., Mrs. R.A. Larrick
Supt. Y.P. Dept., Mrs. A.W. Andes
" Women's Societies, Mrs. N.M. Hasler
" Cradle Roll Dept., Mrs. R.P. Crumpler
" Literature & Mite Boxes, Miss Ella Pickering

Officers elected 1924

Pres., Miss Verdie Showalter
V.-Pres., Miss Ora Scott
Sec., Mrs. B.F. Frank
Treas., Mrs. R.A. Larrick
Supt. Women's Societies, Mrs. N.M. Hasler
" Young People's Societies, Mrs. A.W. Andes
" Cradle Roll Societies, Mrs. R.P. Crumpler
" Literature & Mite Boxes, Miss Ella Pickering

Officers elected 1925

Pres., Miss Verdie Showalter
V.-Pres., Miss Ora Scott
Sec., Mrs. B.F. Frank
Treas., Mrs. R.A. Larrick
Supt. Women's Work, Mrs. R.C. Myers
" Young People's Work, Mrs. A.W. Andes
" Cradle Rolls, Miss Pearl Huffman
" Literature & Mite Boxes, Miss Ella Pickering

Officers elected 1926

Pres., Miss Verdie Showalter
V.-Pres., Miss Ora Scott
Sec., Mrs. B.F. Frank
Treas., Mrs. Boyd Richards
Supt. Women's Societies, Mrs. R.C. Myers
" Young People's Societies, Mrs. A.W. Andes
" Cradle Roll Dept., Mrs. Pearl Huffman Painter
" Literature & Mite Boxes, Miss Ella Pickering

Officers elected 1927

Pres., Mrs. B.R. Richards: V.-Pres., Mrs. A.W. Andes :
Sec., Mrs. B.F. Frank: Treas., Miss Verdie Showalter:
Supt. ~~Y.P.~~ Y.P., Mrs. Wm. Burk: Supt. Women, Mrs. R.C. Myers:
" C.R., Mrs. Noah Painter: " Spiritual Life, Miss O. Scott:
" Literature, Miss Ella Pickering

Supt. Y.P., Mrs. Burk resigned & Mrs. R.A. Larrick chosen.

MORNING SERVICE

10:00 A. M. Sunday School

11:00 A. M. Morning Worship

Organ Prelude Mr. Norman A. Whitesel

Call-to-Worship

Hymn "Holy, Holy, Holy" No. 341
(Remain standing for prayer)

Prayer

Message The Rev. Clyde O. Koon

Message The Rev. Guy H. Veasey *NOT PRESENT*

Message in Song:

Message The Rev. Roy D. Coulter

Message The Rev. W. T. Walters

Hymn "O God Our Help in Ages Past" No. 97

Grace and Benediction

Organ Postlude:

AFTERNOON SERVICE

2:00 P. M.

Prelude:

Call-to-Worship

Hymn "The Church's One Foundation" No. 1

Invocation

Historical Sketch Mrs. Myrtle Conquist

Special Music "My Task" Mrs. Shirley White

Scripture

Dedication Hymn

Sermon "The Church We Love" Dr. F. C. Lester

Offeratory

Doxology

Responsive Dedication Service led by Rev. Ralph M. Galt

MINISTER: God our Father having graciously moved us to the preparation of this house, and having brought us to this joyous occasion, let us now proceed to set it apart to its proper and sacred uses, to the praise and honor of His Holy Name.
To thy glory, O Father Almighty;
To the honor of Christ, the Son;
To the praise of the Holy Spirit:

CONGREGATION: We dedicate this house.

MINISTER: For the worship of God in prayer and praises;
For the preaching of the gospel message;
For the celebration of the holy sacraments;

CONGREGATION: We dedicate this house.

MINISTER: For consolation to the bereaved;
For help to the perplexed;
For guidance to the Source of all strength;

CONGREGATION: We dedicate this house.

MINISTER: For ennobling all honest toil;
For quickening civic righteousness;
For promoting peace and justice in all the earth;

CONGREGATION: We dedicate this house.

MINISTER: For the opening of mind to thy truth;
For the consecration of all earthly powers to thy glory;
For the furtherance of brotherhood and unity;

CONGREGATION: We dedicate this house.

MINISTER: For the founding and hallowing of the family;
For the nurture and guidance of children;
For the enlistment of youth and Christian service;

CONGREGATION: We dedicate this house.

MINISTER: For the carrying of the gospel unto the uttermost parts of the earth;
For the giving of hope and courage to those that labor in the Lord;
For the consecration of life and service;

CONGREGATION: We dedicate this house.

MINISTER: In grateful remembrance of those who have gone before us;
In gratitude for the fellowship we have in the service
of this church;
For the blessed hope of a house not made with hands,
eternal in the heavens;

CONGREGATION: We dedicate this house.

Dedicatory Prayer

Hymn "Faith of Our Fathers" No. 19

Benediction

BUILDING COMMITTEE

Stanley Lohr, Chairman
T. W. Good, Engineer
R. R. Sellers, Treasurer
Shirley White
J. S. Sellers
C. A. Phillips

FINANCE COMMITTEE

Shirley White
C. A. Phillips

CHURCH TRUSTEES

R.R. Sellers
J. Lawrence Rhodes
Shirley White

DEACONS

C. D. Phillips
J. S. Sellers
Clark Foltz
Stanley Lohr
C. A. Phillips

SUNDAY SCHOOL SUPT.

J. S. Sellers

USHERS

Billy Good
Charles White
Leon Lohr
Charles Rhodes

From 1899-1950 Mayland U.C.C. was with the
Bethlehem charge.

Some of the Ministers mentioned in Mayland
History are: Rev. W. T. Walters

Rev. R. L. Williamson

Rev. A. W. Anderson

Rev. Joe French

Rev. Roy D. Coulter

Rev. Guy H. Veazey

Rev. C. O. Foon



MAYLAND UNITED CHURCH OF CHRIST
HISTORY

1899

1976

REV. ROSS SPEICHER

PASTOR

COMPILED BY: FLORENCE SPITZER

HISTORY OF MAYLAND CHRISTIAN CHURCH

PRIOR TO 1899, THERE WAS NO CHRISTIAN CHURCH AT MAYLAND. CHRISTIANS IN OUR COMMUNITY ATTENDED SERVICES AT BETHLEHEM AND OAK RIDGE. IN 1899, DR. W. T. HERNDON WAS SENT HERE FROM NORTH CAROLINA TO HELP ESTABLISH A CHURCH. HE BEGAN BY SOLICITING THE COMMUNITY FOR A SITE FOR THE CHURCH. MR. JESSE SPITZER, A MEMBER OF THE BRETHREN CHURCH AND FATHER OF M.L. SPITZER AND W. A. SPITZER DONATED THE LAND AND THE COMMUNITY GAVE THE LOGS FOR THE LUMBER. AT THIS TIME THE LAND WAS BEING CLEARED ACROSS FROM THE LATE JOHN W. SPITZER HOME WHERE THE FIRST LOGS WERE GOTTEN. SAWING WAS DONE THERE AND THE LUMBER WAS HAULED IN AND WORK BEGUN ON THE BUILDING OF THE CHURCH. MR. MARION L. SPITZER, ONE OF OUR FAITHFUL MEMBERS, THEN A BOY OF ELEVEN OR TWELVE YEARS SAWED LUMBER AND HELPED IN THE BUILDING OF THE CHURCH.

IN 1900, OUR MAIN SANTUARY WAS FINISHED AND JAMES D. HILLYARD, A MEMBER OF THE OLD STONE BETHLEHEM CHRISTIAN CHURCH AT TENTH LEGION, TRANSFERRED HIS MEMBER-

SHIP AND ORGANIZED THE FIRST SUNDAY SCHOOL IN THE MAYLAND CHIRSTIAN CHURCH. HE, BEING OUR FIRST SUNDAY SCHOOL SUPT., WHICH OFFICE HE HELD FOR A NUMBER OF YEARS AND WAS A FAITHFUL MEMBER UP TO THE TIME OF HIS DEATH. HIS SON, ERNEST, HELD THIS OFFICE, AS DID HIS GRANDSON CARROLL. ALL WERE ACTIVE MEMBERS IN THE CHURCH. DR. HERNDON SERVED THE CHURCH FROM 1899 THRU 1900.

MANY OF THE CHARTER MEMBERS HAVE PASSED AWAY - NAMELY: JAMES D. OR JIMMY D. HILLYARD AS WE KNEW HIM, ERNEST HILLYARD, JACOB LOHR, D. C. GOLLIDAY AND MR. AND MRS. JOHN W. SPITZER.

WE ARE SORRY, BUT THE EARLY CHURCH RECORDS WERE DESTROYED BY MISTAKE, SOMETIME IN THE 1940's AND WE ARE A LITTLE VAGUE AS TO THE ACTIVITIES AND ACHIEVEMENTS OF THE EARLIER YEARS.

IN 1901 REV. W. T. WALTERS WAS APPOINTED AND SERVED UNTIL 1910. DURING HIS APPOINTMENT, MANY ACCEPTED CHRIST AS THEIR SAVIOR. SOME HAVE PASSED AWAY, BUT WE ARE HAPPY TO SAY MRS. LINCOLN DERROW, MISS ELLA PHILLIPS AND MR. LINCOLN

DERROW ARE STILL WITH US AND HAVE REMAINED FAITHFUL CHRISTIAN WORKERS, REV. R. L. WILLIAMSON CAME IN 1911 AND SERVED UNTIL 1914. IT WAS DURING REV. WILLIAMSON'S APPOINTMENT THAT THE LADIES AID SOCIETY WAS ORGANIZED AND BEGAN TO TAKE AN ACTIVE PART IN THEIR SOCIETY TO TAKE ON EXPENSES OF THE CHURCH. MRS. LULA HILLYARD, WHO BECAME A MEMBER IN 1914 AND HER HELPERS MADE ICE CREAM AND SOLD IT ON SATURDAY NIGHT TO REPLENISH THE TREASURY, ALONG WITH THEIR STRAW BONNETS AND HALF HANDS, WHICH WERE WORN BY LADIES OF THE SURROUNDING COMMUNITY. IN 1915 REV. A. W. ANDES CAME. IN 1917 A REVIVAL SERVICE HELD BY REV. ANDES, MORE NEW MEMBERS WERE ADDED TO OUR RECORD THAN AT ANY ONE TIME IN THE HISTORY OF THE CHURCH. 20 WERE BAPTISED. REV. ANDES SERVED THE CHURCH FAITHFULLY AND WELL FOR 14 YEARS, FROM 1915 - 1929. DURING THIS TIME MANY SOULS (AS OUR RECORDS SHOW 51 IN ALL) CAME INTO THE CHURCH AND WERE BLESSED BY HIS WONDERFUL TEACHINGS.

IN 1930, REV. JOE FRENCH SERVED THE CHURCH FOR ONE YEAR, LEAVING AT THE END OF 1930 TO GO BACK TO SCHOOL AND REV. W. B. FULLER FILLED IN UNTIL THE END OF 1931. IN 1932, REV. B. J. EARP CAME AND ABLY FILLED THE PULPIT UNTIL 1935. SOME NEW MEMBERS WERE RECEIVED INTO THE CHURCH.

IN 1936, REV. R. L. WILLIAMSON CAME BACK TO US AND WAS WITH US UNTIL THE END OF 1938.

DURING THIS TIME THE MAYLAND SCHOOL HOUSE WAS PURCHASED BY THE CHURCH AND USED FOR A COMMUNITY HALL WHERE VOTING WAS DONE, THE BALL TEAM MET, AID SOCIETY HAD THEIR MEETINGS AND SUPPERS WERE HELD. THIS WAS SOLD IN THE 40'S BY THE CHURCH AND THE MONEY USED FOR PAINTING THE EXTERIOR OF THE CHURCH.

IN 1939, REV. ROY COULTER CAME AND SERVED US THRU 1942. HE WAS SUCCESSFUL IN LEADING MANY TO CHRIST.

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IN 1943, THE PIANO WAS DONATED TO THE CHURCH BY MRS. CHARLOTTE HILLYARD LITTEN.

REV. G. H. VEAZY CAME IN 1943. IN MAY 1944, THE WOMEN OF THE CHURCH MET AT THE HOME OF MRS. VIRGINIA STOVER AND ORGANIZED THE "BON AMI CLASS". THIS BEING THE FIRST ORGANIZED CLASS IN THE CHURCH.

IN 1945, THE MEMORIAL WINDOWS AND THE TRANSOM WAS INSTALLED BY REV. VEAZY. THE FOLLOWING YEAR, IN 1946, REV. VEAZY ACCEPTED A CALL TO NORTH CAROLINA. IN MARCH 1946, THE STEPS ON EACH SIDE OF THE ROSTRUM WERE REMOVED AND THE FLOOR LAID TO ITS PRESENT LEVEL, AND PAID FROM THE TREASURY OF THE WOMEN'S CLASS.

JUNE 1947, THE TWO CHAIRS ON THE ROSTRUM WERE DONATED BY THE WOMEN'S CLASS AND THE INTERIOR OF THE CHURCH PAPERED.

REV. ROY COULTER CAME BACK IN 1947, AFTER THE SECOND WORLD WAR. WE WOULD OF LIKED SO MUCH TO KEEP HIM A WHILE BUT HE FELT HIS OTIER CALLING WAS MORE URGENT.

IN 1948, REV. C. O. KOON WAS WITH US AND SERVED US UNTIL 1950. IT WAS DURING HIS TERM THAT MAYLAND ACQUIRED $\frac{1}{4}$ INTEREST IN THE PARSONAGE WHICH THE BETHLEHEM CHARGE PURCHASED ON THE MOUNTAIN EAST OF NEW MARKET. ALL DURING THESE YEARS, FROM 1900 TO 1949, JAMES D. HILLYARD, ERNEST HILLYARD, CARROLL HILLYARD, RUSSELL SCHAUER AND ROY CRIDER, SR. SERVED AS SUNDAY SCHOOL SUPERINTENDENT. FROM 1899 THRU 1950 WE WERE WITH BETHLEHEM CHARGE, BUT IN 1950, WE TRANSFERRED OVER TO THE LINVILLE GROUP, SELLING OUR PART IN THE PARSONAGE AND REV. E. J. ROHART BECAME OUR MINISTER AND THOMAS STOVER THE SUNDAY SCHOOL SUPERINTENDENT. AT THIS TIME OUR SCHOOL BEGAN TO GROW AND OUR CHURCH NEEDED SOME REPAIRS. THE UPKEEP WAS COSTING MORE AND THE WOMEN OF THE CHURCH THOUGHT IF THEY HAD A BASEMENT WITH AN EQUIPPED KITCHEN, SUPPERS COULD BE HELD TO HELP ASSUME SOME OF THE EXPENSES. PRIOR TO THIS TIME, SUPPERS WERE HELD IN MR. ERNEST HILLYARD'S STORE ROOM WITH THE COOKING DONE IN HIS WAREHOUSE. IN JANUARY 1952

WE BORROWED \$2000.00 AND WORK WAS BEGUN. FIRST A BASEMENT WAS SHOVELED OUT AND BY THE UNTIRING EFFORTS OF OUR SUPT. THOMAS STOVER, AND THE FAITHFUL WORK OF THE MEMBERS (ALL FREE LABOR) THE PRESENT CHURCH WAS MOVED OVER ON ITS PRESENT FOUNDATION. THE COST OF THE COMPLETED WORK, ASIDE FROM THE FREE LABOR WAS \$5537.38 WHICH WAS PAID IN FULL IN FEBRUARY 1956.

MR. LUTHER LOHR BUILT THE CABINETS IN THE KITCHEN, THE AID SOCIETY PURCHASED THE GAS STOVE, THE MEN BUILT THE TABLES, THE WOMEN'S CLASS PURCHASED THE STEAM TABLE, THE SILVER AND THE DISHES. TWO SUPPERS HAVE BEEN GIVEN EACH YEAR WITH RECORD ATTENDANCE.

REVIVAL SERVICES WERE HELD BY OUR PASTOR, REV. ROHART IN AUGUST 1954 WITH 6 NEW MEMBERS ADDED. ONE BY BAPTISM, 5 BY TRANSFER AND 7 CHILDREN WERE CHRISTENED. IN 1954, THE AID SOCIETY OF THE CHURCH BECAME ACTIVE AGAIN WITH MRS.

PEGGY SIMMERS AS PRESIDENT AND MRS. A. D. SISK TREASURE, ALONG WITH THE WOMEN OF THE CHURCH MAKING BONNETS, EMBROIDERING PILLOW CASES AND SHEETS, OF WHICH THEY HAVE HAD READY SALE. THIS MONEY HAS BEEN USED IN HELPING TOWARD THE BUILDING PROJECT OR ANY OTHER PROJECT THEY HAVE BEEN CALLED ON TO HELP WITH. IN MARCH OF 1956, REV. SUTTON FROM NORTH CAROLINE HELD A REVIVAL WITH 6 NEW MEMBERS ADDED TO OUR GROUP.

IN THE SUMMER OF 1956 THE PRESENT VESTIBULE WAS ADDED, HARD WOOD FLOORS PUT IN THE MAIN SANTUARY, NEW BENCHES (16 IN ALL) AND A NEW PULPIT ADDED. THE OLD BENCHES (22) WERE SOLD TO MILL CREEK CHURCH FOR \$105.00. WITH THE \$105.00 RECEIVED FOR THE OLD BENCHES AND CONTRIBUTIONS FROM INDIVIDUALS AND A SUPPER, WE WERE ABLE TO PAY CASH FOR THESE NEW IMPROVEMENTS.

IN JUNE 1957, THREE MATTERS WERE BROUGHT BEFORE THE SUNDAY SCHOOL. NAMELY: BADLY NEEDED SUNDAY SCHOOL ROOMS, AND ELECTRIC ORGAN, AND 3 BENCHES FOR THE PULPIT TO MATCH THE ONES IN THE MAIN SANTUARY. THE ORGAN WAS PURCHASED AND

THE DEBT READILY TAKEN CARE OF BY SPECIAL CONTRIBUTIONS AND OUR FIRST LAWN PARTY.

BEGINNING JANUARY 1958, CONTRIBUTIONS FROM MR. A. D. SIRK, THE AID SOCIETY, THE WOMEN'S CLASS, AN OYSTER SUPPER AND MR. JUSTIN DOVE AND PART OF THE LEGACY FROM MRS. JOHN W. SPITZER, WE FELT WE WERE READY TO START OUR MUCH NEEDED SUNDAY SCHOOL ROOMS. CONTACTS WERE MADE AS TO COST ETC., OF THE FOUR SUNDAY SCHOOL ROOMS. MR. RAY GOOD AND HIS CARPENTERS BUILT THE FOUR ROOMS AT A COST OF \$1949.22.

IN MARCH OF 1960, FROM THIS SAME FUND THE ALTAR SET AND NEW BIBLE WERE PURCHASED ALONG WITH THE PICTURE OF THE LORD'S SUPPER, WHICH HANGS OVER THE DOOR. THE PICTURE "THE OPEN DOOR" ABOVE THE PULPIT WAS DONATED BY THE WOMEN'S

CLASS. MR. LUTHER LOHR MADE THE ANNOUNCEMENT BOARD WHICH IS PLACED ON THE CHURCH LAWN BUT WAS PAID OUT OF THE CHURCH FUND.

IN JUNE 1960, THE MEN OF OUR CHURCH PAINTED THE ENTIRE BASEMENT, WALLS, CEILING, FLOOR, AND TABLES, ALSO THE VESTIBULE. NEW CURTAINS WERE HUNG IN THE BASEMENT AND MEN'S CLASS AND WOMEN'S CLASS BOUGHT A G. E. REFRIGERATOR FOR THE CHURCH BASEMENT, GETTING READY FOR A CONFERENCE WHICH WAS HELD AT OUR CHURCH JUNE 9, 1961.

IN AUGUST, 1961, THE NEWMAN BUILDING AND MATERIAL CORP., COMPLETED THE JOB OF LOWERING THE CEILING AND PUTTING ACOUSTIC TILE THERE AT A COST OF \$694.40. A CHECK WAS GIVEN IN FULL FOR THE WORK, IN OCTOBER 1960, REV. MALSTELLAR AND HIS WIFE CONDUCTED REVIVAL SERVICES HERE. 15 WERE BAPTISED.

IN APRIL 1962, WORK WAS BEGUN ON THE ROSTRUM AND THE SANTUARY AND ANOTHER

PAPER AND PAID FOR HAVING IT PUT ON. PAINTING WAS DONE BY ROY CRIDER, SR. AND GARY CRIDER, QUINTON FULK, ERNEST NICHOLAS AND PAUL LAYMAN. THIS PROJECT WAS UNDER THE SUPERVISION OF MR. PAUL LAYMAN.

MAYLAND CHRISTIAN CHURCH, WITH ALL THEIR IMPROVEMENTS ARE ENTIRELY FREE OF DEBT. THERE ARE THOSE IN OUR CHURCH WHO CAN REMEMBER IN THE 40'S WHEN SUNDAY SCHOOL ATTENDANCE WAS ONLY 4 MEMBERS, BUT UNDER THE LEADERSHIP OF MR. TOMAS STOVER AS SUPERINTENDENT AND OUR FAITHFUL MINISTER, REV. ROHART, IT HAS GROWN TO AS MANY AS 105 OR AN AVERAGE OF 75.

ON THE EVENING OF JUNE 23, 1962, MARVIN LEE SPITZER JR., GRANDSON OF MR. AND MRS. MARION SPITZER AND A DIRECT DECENDANT OF MR. JESSE SPITZER, THE DONOR OF THE LAND FOR OUR CHURCH OF WHICH WE ARE SO THANKFUL, WAS MARRIED TO MISS LINDA MAY, BY OUR MINISTER REV. E. J. ROHART IN THE MAYLAND CHRISTIAN CHURCH,

THIS BEING THE FIRST WEDDING TO TAKE PLACE IN OUR CHURCH IN THE 62 YEARS. DURING REV. ROHART'S PASTORATE, MISS LINDA LAYMAN, MISS CONNIE GOLLIDAY AND MISS SUSAN LLOYD WERE ADDED TO THE LIST OF CHURCH BRIDES.

REV. ROHART SERVED FROM 1949 TO AUGUST 1972, WHEN HE ASKED TO BE RELIEVED OF HIS DUTIES AS PASTOR. HE HAD AGREED TO STAY WITH US UNTIL WE COULD FIND A REPLACEMENT.

IN AUGUST 1972, REV. VERNON MYERS, A STUDENT FROM E.M. C. CAME AND REMAINED AS PASTOR UNTIL MAY 1973.

WE WERE FORTUNATE TO GET REV. ROSS SPEICHER, A RETIRED MINISTER, TO ACCEPT OUR CONGREGATION IN JULY 1973. REV. SPEICHER HAS BAPTISED 12 NEW MEMBERS, HAD 4 TRANSFERS AND CHRISTENED SEVERAL INFANTS. HE HAS GONE TO HOMES AND GIVEN COMMUNION TO SHUT-INS. QUARTERLY-VISITS THE SICK AT EVERY OPPORTUNITY. THIS YEAR IN 1975, HE PROPOSED THE FIRST SUN RISE SERVICE AND BREAKFAST IN THE CHURCH,

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WHICH WAS GIVEN ON MARCH 30, 1975. THE MEN OF THE CHURCH PREPARED AND SERVED THE BREAKFAST TO 60 MEMBERS. THE SERVICE BEGAN AT 7:30 AND WAS ENJOYED BY ALL.

OUR HEARTS HAVE BEEN STIRRED BY THESE BLESSED MEMORIES AS WE HAVE LOOKED INTO THE PAST YEARS OF THE HISTORY OF OUR CHURCH. WE ARE CONSCIOUS OF THE SACRIFICES WHICH HAVE BEEN MADE THROUGH THE YEARS, BY THOSE WHO HAVE GONE ON BEFORE US. WE WOULD FIND IN THIS SERVICE THE INSPIRATION AND THE CHALLENGE TO ENTER UPON NEW AND UNTRIED WAYS OF SERVICE. NOW, AS IN DAYS OF OLD, THE CHURCH HAS BEEN THE HEART OF THE COMMUNITY.

OUR EARNEST PRAYER IS THAT OUR CHURCH MAY BE A REAL LIGHTHOUSE IN THE COMMUNITY TO GUIDE ERRING FEET OF ALL AGES TO HIM WHO SAID,

"I AM THE WAY THE TRUTH AND THE LIFE".

AND - - -

WHEN TIME HAS CRUMBLED INTO DUST
THIS EARTHLY CHURCH FOR WHICH WE PRAISE
MAY WE IN HOUSE NOT BUILT WITH HANDS
ADORE THY NAME THROUGH ENDLESS DAYS.

THANK YOU.

Copied from Church record book
year 1898. Rev. Lassiter, minister
New Sellers
Dec 1-1983

Platform of

Bethlehem Mission and Aid Society.

To promote the progress of Christianity, universally, by lending a helping hand to those without the knowledge of Christ, their Mediator and Savior.

To advance the cause of Mission work, and to promote the best interest of the Church financially and spiritually.

To inculcate the spirit of giving from divine authority, and the importance of working for the Master's Spiritual Kingdom.

Constitution.

Oke, the representatives of the Bethlehem Mission and Aid Society, do ordain and establish a society this eighth day of October in the year of our Lord one thousand eight hundred and ninety eight to be governed by this constitution.

Article I.

Name — How composed — Quorum.

Sec. 1st. This society shall be entitled the Bethlehem Mission and Aid Society.

It shall consist of at least ten members.

Seven members shall constitute a quorum.

Article II.

Sec. 1st. Each member shall at all times do all that in them lies to advance the cause of Christianity and good morals, generally.

Article III.

Membership.

Sec. 1st. Eligibility, males and females, will be admitted to the society and both sexes are eligible to office.

Sec. 2nd. The membership fee shall be five cents for men, three cents for women and two cents for children under the age of fifteen years. The said fees to be paid monthly.

Article IV.

Officers and Terms.

Sec. 1st. Titles. — The officers of this Society shall be —

1st. President.

2nd. Vice Pres.

3rd. Secretary.

4th. Treasurer.

All officers shall be elective. Said officers to be elected semi-annually.

Sec. 2nd. Terms — The regular term shall commence with the first meetings in October and April.

The President at time of installation shall deliver an Inaugural Address.

Article V

Sec. 1st. The President shall be the chief executive officer of the Society, preside at its meetings and enforce a due observance of its Constitution and Laws.

Sec. 2nd. The Vice President shall render the President such assistance as may be necessary, and perform the duties of the President in his absence.

Sec. 3rd. The Secretary shall keep a record of all the proceedings of the Society - write communications - give notice of meetings when ordered by President, and perform such other duties as pertain to his office.

Sec. 4th. The Treasurer shall pay all orders drawn on him by the President attested by the Secretary, and no others.

He shall receive all moneys of the Society, and hold them until the expiration of his term, unless otherwise ordered.

He shall keep an account with each member.

He shall keep a correct account of all moneys received and expended, and make a full report

at the end of his term.

Article VII.

Sec. 1st. By-Laws - This society shall adopt such By-Laws as may be deemed advisable, which do not conflict with this Constitution.

Sec. 2nd. This Constitution shall not be altered, amended, or annulled except by a two thirds vote of all the members.

By-Laws

Bethlehem Mission and Aid Society.
Meetings.

1st. The regular meeting of this society shall be held monthly.

2nd. The date to be fixed at the adjournment of the last meeting.

Fines and Privileges.

3rd. The officers of this society, for absence at the time of calling the roll, at any regular meeting shall be fined as follows, viz: President and Secretary each five cents: all other officers three cents.

Excuses.

4th. Each member shall be required to state his excuse, and the Chair shall decide on the validity

of said expense.

Funds.

How Appropriated.

5th One half to be appropriated annually for home missions, and the remainder to be appropriated for such purposes as the Society may direct.

6th The President shall appoint a committee to receive the "Free-will Offerings" of the audience, at each meeting.

7th Character of Exercises.

The exercises shall consist of prayers, music, select reading, recitations, essays, religious addresses ect.

8th The President and Secretary shall arrange the program of exercises, and submit it one month before it is to be carried out.

9th Non-payment of Dues.

Should any members fail to pay his dues for three successive meetings, the Chair shall appoint a committee to wait upon them and report to the Society at its next meeting.

10th Committees.

The President shall appoint all necessary committees.

Amendments ect.

10th No part of these By-Laws shall be repealed, altered, annulled or amended, unless by a vote of two thirds of all the members of the Society.

J. S. Martz.	} Committee.
Hannah Martz.	
J. M. Bradford.	
Alice A. Lincoln.	
Matthie Helbert	

Order of Exercises.

1. Opening ceremonies and appointments pro tem.
2. Roll call.
3. Secretary will please read the minutes.
4. Adoption or rejection of minutes.
5. Unfinished Business.
6. Report of Treasurer.
7. New Business.
8. Miscellaneous Business.
9. Collection of monthly dues.
10. Free-will Offerings.
11. Adjournment.

The CHRISTIAN SUN

ORGAN OF THE SOUTHERN CONVENTION OF CONGREGATIONAL CHRISTIAN CHURCHES

In Essentials Unity — In Non-Essentials, Liberty, — In All Things, Charity

VOLUME CIV

RICHMOND, VA., THURSDAY, FEBRUARY 28, 1952

NUMBER 9

GROUND BREAKING at TENTH LEGION Virginia Valley Conference



Left to right: Shirley White, Clarence A. Phillips, R. B. Dofflemyer, Conference President; J. L. Rhodes, Mrs. R. A. Whitten, Jim Lohr, Stanley Lohr, Rev. R. A. Whitten, Rev. Ralph Galt, Tom Good, Rev. S. E. Madren, J. S. Sellers, Robert Sellers. Bethlehem "Old Stone Church" in background.

Photo by Daily News Record

An event long awaited by the members of the more than a century old Bethlehem Congregational Christian congregation—the breaking of ground for a new brick edifice to be constructed on the same plot on the west side of the Valley Pike—attracted more than 100 persons on Sunday afternoon, February 17.

The new church, which will be built south of the present 107-year-old structure, will be modern in every respect and provide needed facilities for the enlarged program of the church. The old stone church will remain and be put to church use.

First Spadeful Turned.

After brief ceremonies, Stanley Lohr, chairman of the building committee, turned the first spadeful of earth. Mrs. J. S. Sellers followed as president of the Women's Aid Society, and Miss Nancy Williams and James Lohr, representing the young people. Other members also turned spades of earth.

The pastor, the Rev. Ralph Galt, presided over the service. There was an invocation by the Rev. D. S. Weiford, pastor of the New Market and Broadway Methodist Churches. Clarence A. Phillips read the report of the building committee, which

was completed after months of study. The Rev. J. S. Roller, of the Fairview Church of the Brethren, gave a brief history of the Tenth Legion Community.

R. B. Dofflemyer, of Elkton, president of the Virginia Valley Central Conference, brought greetings.

The Rev. R. A. Whitten, of Winchester, a former president, said he knew the ground-breaking had been looked forward to for years by members of the growing congregation. This congregation in its 107 years has been firm and constant, he stated.

He pointed to the need of expanded quarters to meet the larger program of the church and said he is sure the new edifice will be used for the high Christian purposes which have always marked the services in the old, but now outgrown stone church. Rev. Mr. Whitten spoke of yesterday, today and tomorrow and predicted it might not be too many years until the congregation will have to have an even larger church than the one now planned.

The new church will follow the lines of the Genoa Church of the Brethren built in 1950 by Tom Good, a member of the Bethlehem congregation. Roy Good will be the contractor.

News Flashes

The Executive Board of the Southern Convention met at Elon on Tuesday and Wednesday.

The Elon College Choir will appear in a program of sacred music at the Suffolk Christian Church, Sunday afternoon at 3 o'clock.

The mortgage on the Haw River Christian Church parsonage was burned on Sunday, February 17. The brick structure was completed in 1949 at a cost of \$12,000.

The editor attended the Southern Regional Conference on Recreation for the Aging in Chapel Hill last week and attended the Executive Board meeting at Elon this week.

Rev. W. P. Smith of Haw River delivered the commencement address on February 8, at 8:00 p. m. at the graduation exercises of the School of Practical Nursing of Alamance General Hospital, Burlington, N. C. The title of the address was: "The Significance of Our Task."

During the week of February 17 Dr. Jesse H. Dollar assisted Rev. J. Everette Neese in a week of Evangelistic services at Second Church, Norfolk, Va. Mr. Neese reports that Dr. Dollar's messages were most inspiring and spiritually helpful. The rededication service on Thursday evening will long be remembered among the membership.

NEWS FROM ALABAMA.

The Rev. Clyde C. Flannery is to be officially installed as President of Southern Union College at Wadley, Alabama, by an inauguration ceremony at the college on the afternoon of March 30. The Board of Trustees of the college, of which I am chairman, will be meeting as of March 29.

In the evening of March 29, the Laymen's Fellowship will hold its quarterly supper meeting at Southern Union College, with the trustees of the college as guests.

On the morning of March 30 we will have the ground breaking service for the new church building of the Lanett Church. The church has secured a choice location for the new building. It is a large lot which will be landscaped for off street parking,

a large lawn for approaches to the church, and a recreation area.

Miss Eleanor Wilson, skipper of *Morning Star VI*, is conducting a Mission Institute at Lanett Church February 27 through March 2.

JOE A. FRENCH.

DR. STAFFORD IS DENOMINATION-AL SPEAKER AT PORTSMOUTH.

It is a custom of many years standing to have a week of interdenominational preaching services during each year at Portsmouth, Virginia. Our denomination was responsible for the guest preacher this year.

On Sunday afternoon, January 27, at three o'clock the people of the churches gathered at Monumental Methodist Church, to hear the opening message.

Dr. Stafford, who is president of Hartford Theological Seminary Foundation, had spoken at the Inspirational services 16 years ago.

Rev. Stanley Carne, pastor of our First Church, Portsmouth, introduced the speaker by saying that Charles R. Brown in his introduction to "The Romance of Preaching," spoke of Sylvester Horne's high service, in visiting, Yale, Toronto and sundry other places, bring vision and inspiration to numerous theological students, ministers and people of the church in general. In this same fashion Dr. Stafford came to us and there should be no question but he would inspire and bless many.

The messages Dr. Stafford brought were entitled, "The Ten Great Affirmations of the Apostles Creed." The ministers of our city greatly enjoyed the messages and the people made a good ready response. The attendance was a good average. We regretted to have Dr. Stafford leave us.

We shall anticipate seeing these in book form, before many months pass.

REPORTER.

Southern Convention Dates to Remember

MARCH-APRIL-MAY-JUNE MISSION PERIOD

March

- 11 Woman's Missionary Convention Executive Board
- North Carolina Woman's Conference Rallies:
- 24 Halifax District at Liberty Church (Va.)
- 25 Henderson-Raleigh District at New Hope Church
- 26 Sanford District at Shallow Well Church
- 27 Asheboro District at Albemarle Church
- 28 Greensboro-Burlington at Greensboro, Palm Street
- 27 Valley Mid-Year Conference—Bethlehem
- Valley Woman's Conference Rallies:
- 30 Newport Church, Sunday afternoon, at 2:30 p. m.
- 30 Linville, Sunday night, at 7:30 p. m.
- 31 Winchester, Monday night, at 7:30 p. m.

April

- Eastern Virginia Woman's Conference Rallies:
- 1 Waverly District at Bethlehem (Disputanta, Va.)
- 2 Suffolk District at Windsor
- 3 Norfolk District at Second Church, Norfolk
- 6 Palm Sunday
- 8-10 Valley Woman's Conference Rallies
- 13 Easter Sunday

April 29-May

- 1 Southern Convention Biennial Session
- 2 May Fellowship Day (Interdenominational)
- 4-11 National Family Week
- 11 Mother's Day
- 18 Rural Life Sunday
- 24-26 Elon College Commencement

June

- 1 Pentecost Sunday
- 8 Children's Day
- 12 Valley Sunday School Convention
- 17-25 General Council of Congregational Christian Churches—Claremont, California
- 25 Eastern North Carolina Sunday School Convention
- 26 North Carolina and Virginia Sunday School Convention

In Observance of Lent . . .

LENT FOR PROTESTANTS.

By REV. DUANE N. VORE.

The word Lent has little meaning to most of us. Many of us see no necessity for the setting apart of forty days to provide a special period for emphasis on spiritual life.

We are inclined to think that Lent is important only to those of the Roman Catholic Church or to a liturgical church. We are inclined to treat the matter lightly, often making fun of the sacrifice some Christians make in this particular period. I admit that most of that sacrifice is superficial and almost meaningless but there is much to be said for the observance of Lent.

Suppose Jesus had taken lightly his responsibilities in those days wherein he set his face to go to Jerusalem. It says he set his face steadfastly, tried to speak more clearly, live with more love, serve with greater effectiveness than he had done in the remainder of his ministry. If it seemed good to him to put a special emphasis on the practice of his faith then it follows that you and I need to take time at least once a year to put special emphasis on ours.

That emphasis ought to be in these areas of our faith: (1) The practice of prayer should be more intense and of a wider scope than we usually give it. Confession and intercession for others ought to take more of our thought. (2) The study of our Master, his word, his teaching, his life ought to concern us more deeply than is usually the case. Not just what we want to hear but as much as we are able to grasp. Study is required of course; personal study with time set aside each day that we may learn more of our Christ. (3) Regular attendance at services of worship that we may express openly our faith. Regular attendance, not because of the preacher and what he says but because of our responsibility to serve God through adoration and praise in company with men of like mind.

These three are just the beginning but their practice by each of us would mark a tremendous difference in the life and the power of the church. Will you join with those who endeavor to make the forty days before Easter a time of soul searching and rededication?

LENTEN SERMONS.

Dr. J. H. Dollar announces the following Lenten program of preaching at Liberty Spring Christian Church:

Theme: The Church Points the Way.

March 2—"The Church Points the Way to Truth" (John 8:12-32; 18:38).

March 9—"The Church Points the Way to Faith" (Matthew 9:1-31).

March 16—"The Church Points the Way to Love" (John 15:1-17).

March 23—"The Church Points the Way to Kindness" (Eph. 4:12-32).

March 30—"The Church Points the Way to Peace" (Luke 19:41-44. Jn. 14:16-).

April 6, Palm Sunday (Mark 11:1-11).

"The Church Points the Way to the Spiritual Versus the Temporal."

April 7, 7:30 p. m.—"The Church Point the Way to Courageous Action" (Mark 11:12-19).

April 8—"The Church Points the Way to Great Questions" (Mark 11:20-33).

April 9—"The Church Points the Way to Quiet Meditation" (Luke 4:1-13; 6:12-19).

April 10—"The Church Points the Way to Fellowship and Communion" (Exodus 12:1-28. Mark 14).

April 11—"The Church Points the Way to Sacrifice and Suffering" (Mark 15).

April 13, Easter Sunday—"The Church Points the Way to Victory and Eternal Life" (Mark 16).

The Christian Sun

Established 1844 by Rev. Daniel W. Kerr

A Religious Weekly for the Home, devoted to the interests of the Kingdom as represented by the Congregational Christian Churches.

Our Principles

1. The Lord Jesus Christ is the only Head of the Church.
2. Christian is a sufficient name for the Church.
3. The Bible is a sufficient rule of faith and practice.
4. Christian character is a sufficient test of fellowship and church membership.
5. The right of private judgment and the liberty of conscience is a right and a privilege that should be accorded to and exercised by all.

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Managing Editor.....John T. Kernodle
Departmental Editors—Convention, Wm. T. Scott; Missions, F. C. Lester; Women's Work, Mrs. F. C. Lester; Young People's Work, Miss Pattie Lee Coghill; Children, Mrs. R. L. House; Sunday School Lesson, H. S. Hardeastle.

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Dr. Wm. T. Scott, Supt.,
Elon College, N. C.

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From the **EDITOR'S** *Desk*

Small, church-related colleges are capable of doing some unusually fine things. "Operation Bottles," inaugurated at a small Lutheran College, is a case in point. No college or university has a monopoly on education. The children of light should be wiser than the children of darkness. The exigencies of our age call for new devices, new techniques to implement good will. We salute the denomination school and look to such for new manifestations of the creative mind and spirit. "Be not overcome with evil," exhorted , "but overcome evil with good."

Do you ever hear it said that the church is costing too much? Apparently, few people care if pleasure costs too much. We have some rather substantial churches in Virginia. Read the church statistics, then read the statistics given by Wayne W. Womer. Is the church really spending too much or not enough? Mr. Womer does not give the statistics for North Carolina, but one may safely surmise that this state has its disturbing quota of alcoholics.

There are new manifestations of life among our churches in every conference. In this issue we turn the spotlight of attention on the Virginia Valley Conference. Here one of our many Bethlehem Churches inaugurates a program of construction and expansion. We shall watch with interest the development of this project. As in other instances, one church may set the example for another. We confidently expect other churches in the Valley Conference to follow suit.

Opportunities in Church Vocations

It is at the very point of church vocations that we have failed to be good salesmen, good promoters of our own cause. The general public is woefully ignorant of ecclesiastical and semi-ecclesiastical vocations. Young people need to be confronted with the variety of opportunities to invest their talent. Leaders need assistance in their effort to make the proper presentation of Christian vocations. We look to high schools and church-related colleges, as well as to the churches, for calculated presentation of vocational opportunities. Fortunately, those who are interested in this ever-present question do not need to look in vain for competent guidance.

A comprehensive chart of church vocations is to be one feature of the March 1952 issue of the International Journal of Religious Education. Compiled by John Oliver Nelson of Yale University Divinity School, this chart will cover some 48 categories of non-professional vocations within the church, as well as those calling for ordination.

In addition to this listing of the many opportunities available, the special issue on Church Vocations will feature articles by Vere V. Loper, Moderator of the Congregational Christian Churches, Roger Fredrickson of Ottawa College, Ottawa, Kansas; President Clyde A. Milner of Guilford College, North Carolina; Richard Belcher of the Methodist Inter-Board Committee on Christian Vocation; and others.

Articles will consider in detail the "why, who and how" of presenting church vocations to young people, and are planned to help youth workers, counsellors, seminary and college teachers, ministers and local church workers in guiding young people to consider vocations within the church.

Single copies of this special issue are 25c. Quantity prices are available on request. Send orders and inquiries to the International Journal offices, National Council of Churches, 79 East Adams Street, Chicago 3, Illinois.

How Many Alcoholics in Virginia?

How Many People Drink? How Much Do They Drink?

By WAYNE W. WOMER, Executive Secretary
Virginia Church Temperance Council

The Alcohol Beverage Control Board in its annual report for the year ending June 30, 1951, reports that the citizens of Virginia spent \$168,145,719.81 for all alcoholic beverages. That the per capita expenditure was \$50.67; that the average Virginian drank 11.13 gallons of beer, 1.64 gallons of spiritous liquors and .64 gallons of wine—or a total of a little more than 13 gallons of all alcoholic beverages per person. While these figures are correct they do not give a realistic picture of the use of alcoholic beverages in Virginia.

How many people in Virginia drink? The population of Virginia is about 3,318,000 people, but all these people do not use alcoholic beverages. We can assume that children or young people do very little drinking, if any. Therefore, we must consider the adult population of our State, which is approximately 2,212,000 people. But again we must state that all adults do not use alcoholic beverages. Taking into consideration the percentage of our adult population who use alcoholic beverages and applying this percentage to the adult population of Virginia, making allowances for the racial background of our people, their religious affiliation, and the rural character of our State, we then have about 1,327,200 adults in Virginia who use alcoholic beverages to a widely varying degree.

This means then, that 1,327,200 people last year spent \$168,145,719.81 for all alcoholic beverages; this was a per capita expenditure of approximately \$127.00—and that the per capita consumption of all alcoholic beverages was about 32 gallons, or 3.10 gallons of spiritous liquors, 27.82 gallons of beer, and 1.60 gallons of wine as against the \$50.67 per capita expenditure for all alcoholic beverages, based on the entire population, and the 11.13 gallons of all alcoholic beverages per capita as reported by the Alcohol Beverage Control Board. These figures then of \$127.00 per capita expenditure, and 32 gallons per capita consumption, based on the drinking population of Virginia, gives us a much more meaningful and realistic pic-

ture of the use of alcoholic beverages in Virginia.

The per capita income in Virginia for 1950 was \$1,158; this means that the average person in Virginia who uses alcoholic beverages spent 11 per cent of his income for strong drink. These figures are of course based on legal liquor. In a feature article in the *Red Book Magazine* for December, 1951, it stated that the total capacity of illegal stills as calculated by the Licensed Beverages Industries was exceeding the legal daily production by 199,193 gallons per day. So we can assume, of course, that the amount of alcoholic beverages consumed throughout the State is much higher than the figures reported by the Alcohol Beverage Control Board.

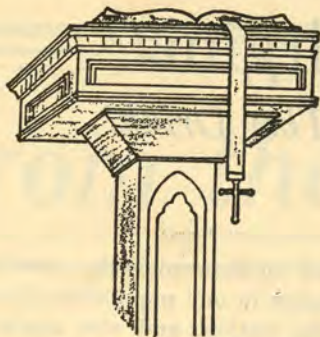
How Many Alcoholics?

How many alcoholics are there in Virginia? Applying the formula that

is used to determine the number of alcoholics in our population throughout the nation, and also again taking into consideration the racial, religious and rural characteristics of our population we find that there are about 88,480 alcoholics in Virginia. The Detroit Free Press recently stated that Detroit has 86,000 problem drinkers out of a population of 1,849,568; so that the figure of 88,480 alcoholics for Virginia out of an adult population of 2,212,000 would seem accurate. Also, we find that there are approximately 55,300 excessive drinkers in Virginia, that is people who frequently become drunk or drink heavily, but who cannot be classed as fullfledged alcoholics. Thus, the number of people in our State that can be classified as alcoholics and excessive drinkers, total 143,780. During the year end-
(Continued on page 13.)

RED FLAG FOR DANGER





CALLED TO BE SAINTS.

By REV. R. L. JACKSON.

During these first weeks we are exploring together the general topic, "The Task of the Church in the Present Age." Today I would like to call your attention to a fundamental job of the church if we are to remain true to our calling. It is a job which is not always favorably viewed either by ourselves or by our contemporaries. It is the duty of the church, to us the words of Paul, to call men and women to be saints.

I can almost hear some of you saying—"What a subject for a sermon in these modern times—in this enlightened age! Who wants to be a stuffy, uninteresting, inhibited old saint? We reserve the term for dead people or some rare individual who doesn't seem to belong to any age."

I have heard it said that the theme song for today might be the title of a popular ballad of a few years ago—"Doing What Comes Naturally." Nobody denies himself anymore. Self-discipline is old-fashioned. Just be natural. Follow your instincts. Don't repress yourself. Morality changes as do fashions in women's hats. Who in this modern world, would want to be a saint?

Yet, Paul—writing to the Corinthian Church and later to the Romans—says, "You (meaning all Christians) are called to be saints." As Christians we must reexamine this whole viewpoint. Perhaps the thing we need is a new definition of what a saint is.

The Christian Church has for 2,000 years appealed to people on the basis of the power of changed lives. Henry Ward Beecher said, "Christianity did not succeed in the beginning by the force of its doctrines but by the lives of its disciples. It was the beauty of the Christian life that overcame pagan philosophies and won the way for Christian doctrine."

The preaching of the gospel is a judgement on the world and speaks a cutting word to any age. But—unless the church does more than

talk and preach—we are doomed. To win people in this skeptical age requires that there must be a demonstration of the New Life. The word must again be made flesh. In a perishing world, when people look to us and say, "What is God's word? Do you have the answer which can save us?" we have to do more than talk. That's why the church is an essential part of the Christian witness. We can have no Christianity without the church because we must have a *demonstration* of what the gospel can do.

Do you understand the full implications of Paul's words, "You are called to be saints"? He means that every one who calls himself a Christian has a responsibility to demonstrate in his personal life the gospel of Jesus Christ. The chief aim of our fellowship is not to get money—or to get power—or even to reform the world—it is to create saints out of our common clay. Several years ago you may have read the book "A Generation of Vipers" written by a professing atheist. He analyzes the evils of the world—and makes quite a penetrating analysis. He states in the concluding chapter, "The only solution to making this a better world is to have better people in it." He's not so far off the track after all. Only people of character can be trusted to make this a better world—and that's where the church comes in. Our job is to create character—or in other words to create saints.

Dr. E. Stanley Jones was pleading with a group of young people in India. "I wish you would stand up and tell me, if you will, why you are not Christians. Why will you not become Christians? What do you think of Christ? Why will you not follow him?" Then one young Indian answered, "Your Christ is wonderful, but you Christians are not like him."

A modern writer says that one of the reasons modern man has a sense of disappointment with the church and is content to drift along outside is because the church hasn't produced saints. Many thoughtful people today have the feeling that the church is like a lodge or a club. They keep thinking that if Christianity is what the preachers keep telling them it is, it ought to make a difference in the lives of those who profess it. Yet, they fail to notice that difference. Like everything else, the church has got to produce or die. If we do not have within the church the power to change people—we have no real reason for existing any longer.

Perhaps part of the blame is to be found in our ministry. It can be that *our* lives are not saintly enough. It can be that the gospel we preach is so watered down, so innocuous that our laymen feel no challenge. Perhaps we are prone to listen to those in the congregation who, like the people in Israel's time, say, "Speak to us of smooth things." Every once in a while when I find it necessary to correct my son, I speak quite sternly to him. Often he answers, "Daddy, don't talk so hard to me." Maybe we ought to talk "harder" in our sermons. Is this the time for a revival of hell and damnation and fire and brimstone sermons?

This "doing what comes naturally" generation, in which we live, has rebelled against the use of the word "sin." Not long ago when a minister had spoken strongly against sin, one of his members said, "We don't want you to talk as plainly as you do about sin because if our boys and girls hear you talking so much about sin, they will more easily become sinners. Call it a *mistake* if you will, but don't use the word 'sin.'"

The minister went to his medicine cabinet and brought back a small bottle of strychnine marked "Poison." He said; "I see what you want me to do. You want me to change the label. Suppose I take off this label 'poison' and put on some mild label 'Essence of Peppermint.' Do you see what would happen. The milder you make the label, the more dangerous you make the poison."

I don't know how you interpret the story of Adam and Eve—whether you attribute it to legend or consider it an historic fact. Whatever interpretation we put on it, we can't escape the basic religious truth that *there is such a thing as sin in the world*. It is deeply ingrained in human nature—and will remain there so long as our hearts are not subject to the Will of God. Calling sin by some name as a mistake, or lesser evil—*isn't* going to change the facts.

Nor can we change the laws of God by pointing out that everybody is doing it. There are those who *think* that if we take a census and prove that 51 per cent of the population is doing it—then it's alright. Right is right, if nobody is right; and wrong is wrong, if everybody is wrong.

Now let's look at this question: what is a saint? First, it may help us to see what a saint is not. Dean Inge says "We are losing our Christianity because Christianity is meant

(Continued on page 9.)

News of Elon College

PRESIDENT L. E. SMITH, Elon College, N. C.

BETTER STUDENTS FOR ELON COLLEGE.

High school seniors are at present engaged in the very pleasant task of selecting their colleges. It would be interesting to know the criteria by which they make selections. There are large colleges and small colleges, co-educational colleges, colleges for women and colleges for men. All accredited colleges are good colleges with inclusive curriculums. From these curriculums the students are at liberty to make a limited number of selections, but for the Bachelor of Arts degree there are certain prescribed subjects. Credits must be earned in these subjects before the degree is awarded.

The colleges of our immediate section fall into two distinct classes—state or tax-supported colleges and church-related or privately endowed colleges. As a rule the state colleges do not offer constructive instruction in church problems or religious opportunities. The spiritual life of the student is necessarily neglected. Religious emphasis programs on such campuses make a nominal contribution but offer very little if any permanent benefit. The church college has a definite constructive program of religion that carries with it college credits. Such courses are offered not only for credits but for religious advantages and spiritual enrichment. The church college is conscious not only of its responsibility but of its opportunity in making a contribution to the whole of life and thereby fitting the student for his maximum contribution to society.

The church school requires consideration and selection. Which church school will the student attend? The high school seniors of the Congregational Christian Church should have no particular difficulty in selecting their college. Elon College is our own church school. It was established for the particular benefit of the young people of the homes of our church. Elon College is always delighted to have students from other denominations, but it does lay definite claim to its own young people. The church has made large investments to offer as good opportunities in higher education as any

other college. It endeavors at all times to see that the proper influences prevail on its campus and is anxious to have young people of our church take advantage of the facilities that have been provided and the opportunities that are offered. This is the time, my young friends, to reach a conclusion and select your college. We trust that Elon College will be your choice. Students and faculty will be glad to welcome you and offer to you every possible consideration as you enter. Your application should be received at the earliest possible date.

APPORTIONMENT GIVING.

There is only one more week remaining in the college period, January and February. I trust that valuable information concerning the college has been given to our Sunday schools and church congregations. As our people know something of the details of the college, their interest will increase. As their interest increases, their support for the college will increase.

The college period is not primarily for the collection of money for the college, but even so, contributions are expected and appreciated. All contributions sent to the Convention Office to be credited on college apportionments are promptly transferred to the college treasury. Contributions on college apportionments are slightly more than a year ago as of this date. Contributions during the winter and spring months mean a very great deal to the college.

Previously reported	\$1,148.06
Eastern N. C. Conference:	
Fayetteville	\$ 2.00
Shallow Well S. S.	54.00
Eastern Va. Conference:	
Cypress Chapel	\$ 30.00
Newport News	400.00
Holy Neck S. S.	140.00
Damascus	75.00
N. C. & Va. Conference:	
Tryon, Ersk Memorial ..	\$ 92.00
Union (Va.)	40.00
Western N. C. Conference:	
High Point	\$ 30.00
Spoon's Chapel	20.00
Valley Va. Conference:	
Linville S. S.	\$ 7.50
Mt Olivet (G) S. S.	5.00
Bethlehem S. S.	51.00
Wood's Chapel	5.13

Bethel S. S.	5.00	
Newport S. S.	26.00	
		982.63
Grand Total		\$2,130.69

PROMINENT CHURCHMAN PASSES.

THE SUN records with deep regret and sympathy the death of a beloved churchman. Jacob Allen Kimball, 84, died on Saturday, February 23 at his home near Drewry, in Warren County. He was a native of Warren County and was born March 13, 1867. He had lived his entire life in the community where he died.

He was a son of the late James Allen Kimball and Mary Watkins Kimball, and devoted his entire active career to farming. For many years he was a trustee of Elon College, and had been a member of Mount Auburn Congregational Christian Church from childhood. He was for 43 years superintendent of the church's Sunday school and for decades was a member of the board of deacons of the church.

Mr. Kimball and his brother, the late W. W. Kimball, lived together in the same home and there reared their large families.

He is survived by his wife, the former Ruth Morris; three daughters, Mrs. L. E. Milling of Big Spring, Texas; Mrs. W. Boyd Mayfield of Norlina; and Mrs. W. J. Tanner of Palmer Springs, Va.; and two sons, J. Allen Kimball of the home, and the Rev. Robert M. Kimball of Ashtabula, Ohio.

Funeral services were held at Mount Auburn Church on Sunday, February 24 at 3 p. m., conducted by the pastor, the Rev. William Rich, and the Rev. E. M. Carter of Youngsville, a former pastor. Burial followed in the church cemetery.

ALABAMA HAS TRAINING SCHOOL.

Churches in the Chattahoochee Valley of Alabama are making an effort to provide trained leadership for church work through providing Leadership Training Schools.

The second annual Standard Leadership School of Second Series courses was conducted in the Lanett Church, January 27 through February 1. The school is sponsored by the five Valley churches, Bethel Church, West Point, Ga.; Highway Church, Hughley, Ala.; Langdale, Ala. Church; Lanett, Ala., Church; Todd Church, Shawmut, Ala.

(Continued on page 15.)

Church Women at Work

With Emphasis on Missions

MRS. F. C. LESTER, *Editor*

840 Sunset Avenue, Asheboro, N. C.

THANKS TO MRS. SPRATLEY.

Every few days within recent weeks I have received a letter containing an article for this page of THE SUN which has begun thus: "Mrs. Spratley, our Eastern Virginia president, has asked me to send you. . . ."

And so we have been having interesting and informative articles from the various superintendents and chairmen of standing committees in the Eastern Virginia Conference. I for one greatly appreciate this effort on the part of Mrs. Spratley to see that material has reached this page from the leaders in her conference. I am hoping that by the time she gets around once, it will be time for her to remind them again and we will continue to have these fine articles for publication!

On second thought, she may start next on district superintendents, urging them to get societies in their district to send in items of current interest. That would be extra fine!

(I must admit that it is especially gracious of Mrs. Spratley to do this when Mrs. Luther Williams, the secretary of her local society wrote me recently that an article they sent in in September had never been published! The article has been resurrected and is printed below with apologies. . . . My only excuse is that about that time of year I am deleged with reports from everybody and have to lay some aside, and then newer reports begin coming in and some got mislaid. Let's keep our reports coming in often, in brief form, about current happenings!)

* * * * *

BELATED NEWS FROM DENDRON.

The Missionary Society of the Dendron Congregational Christian Church has had a very successful year, in spite of much sickness among our group.

We have had meetings each month; using the plan books and material from the packet. The devotional period of our meetings is well prepared and serves as a source of strength and inspiration.

We observed Community Day, held a special Thanksgiving service, mak-

ing a liberal offering, observed World Day of Prayer in cooperation with the other churches in town.

May Fellowship Day was observed with other denominations with a covered dish luncheon and speaker.

In March we had the pleasure of being host to the spring meeting of the Waverly District, at which time we had as speakers Miss Pattie Lee Coghill, Mrs. McClintock and Rev. Richard Jackson.

At this meeting a plan of visitation or exchange of programs was adopted. Our society will take a program to Bethlehem September 9 and the Hopewell Church will bring us a program in the near future.

A Week of Prayer was held, when we studied Great Prayers of the Bible.

We have had one Home and one Foreign Mission study book, the foreign book was reviewed by Miss Margaret Blemker at the Mission Study Institute held at the Wakefield Church.

Our Friendly Service department has been very active, we sent a donation to Franklinton College, and have remembered many sick and shut-ins with fruit, flowers and cards.

Our society was deeply saddened at the passing of one of our charter members, Mrs. Waverly S. Barrett, for whom our society has given a memorial.

We trust we may be able to achieve greater things in the approaching year; through him who is the source of all power, helping to build his Kingdom in the hearts and lives of others.

MRS. LUTHER WILLIAMS,
Secretary.

* * * * *

MISSION STUDY AT FRANKLIN.

More than 200 women—and three men—from churches in the Suffolk District gathered at Franklin Congregational Christian Church on Friday evening, February 8, for a review of "We Americans: North and South," the adult foreign mission study book for this year. The reviewer was the editor of this page.

Mrs. E. Philip Jones, program chairman of the Franklin society, planned a full evening's program,

with Mrs. J. Felton Johnson presiding, a candle-lighting worship service, and a reception following the book review in the parlor of the new addition to the Franklin Church.

The Franklin society was delighted at the churches which accepted their invitation for the evening of worship, study, and fellowship. Societies having representatives were: Antioch, Eure, Holland, Holy Neck, Dendron, Cypress Chapel, Windsor, Mt. Carmel, Suffolk, Johnson's Grove, Union-Hunterdale, Bethlehem, and perhaps others whose names I do not now recall. Bethlehem with 32 per cent led the list of visitors, although Holland with 24 figured their percentage was as good if not better!

If those who listened enjoyed themselves as much as the reviewer did, a good time was had by all!

* * * * *

JUNIORS ORGANIZED AT HIGH POINT.

Dear Mrs. Lester:

You ask that we send in reports of our societies' activities from time to time, and I take it for granted that you do not always expect spectacular reports—just like to know if we are still on the job. Well, we can tell you that all right, and that we are having some very enthusiastic meetings with new plans being presented for this year's work. At our January meeting we added three new members to our number.

A Junior Society has recently been organized, and we hope for it to mean much to our children, and hence to the High Point Church. We are using the book "The Children Downstairs," as recommended by Miss Pattie Lee Coghill, and also "The Map of South America," with very good results.

Our need for an organized group of our children has been evident for a long time, and we are happy to have this to report at this time. We hope to be sending you further reports concerning the Junior Missionary Society of the High Point Church.

MRS. B. P. MOFFITT.

* * * * *

A YEARLY PROGRAM FOR VISUAL EDUCATION.

As church women we have learned that planning program material for a year is planning at its best since it requires a long range view of the entire mission program. Even so, if we are to derive the greatest benefit from visual education, we must use long range planning.

Effective use of audio-visual resources for all ages and groups necessitates its correlation with the total planning of the church.

A practical procedure, which is being followed with much success, is executed as follows: The Visual Aid Committee is composed of one representative from each age group of the Sunday school and each major organization of the church to collaborate with the pastor in arranging a calendar of activities and report regularly to the church conference.

Its responsibilities are:

1. To become well informed in the field. (A study course book which has been accepted by churches of all faiths is "Using Visual Aids in a Church," by Earl Waldrup, Visual Education Service, Nashville, Tenn. Also consult Rev. Alex B. Ferguson, 287 Fourth Ave., New York 10.)
2. To be familiar with catalogue resources. (Consult Rev. Ferguson.)
3. To find to what extent audio-visual resources are being used in the entire church program.
4. To decide upon room changes to be made and equipment to be purchased.
5. To train an adequate number of operators. (There should be two or more from each group twelve years of age and older.)
6. To be responsible for the care and scheduling of the use of equipment.
7. To be responsible for training classes or workshops for teachers and leaders. (This may be done by a guest teacher; as a course in the Leadership Training School; or by a member prepared for the task.)
8. To recommend a budget. (A few dollars wisely spent every year will build up an adequate library of slides and filmstrips. By planning your programs in advance, by setting up a film rental budget, and by selecting films that can be used in your church more than one time on the same day, Cathedral Films has an Economy Plan for you.)

Don't miss seeing:

A Wonderful Life—available rent-free at the Southern Convention Office, Elon College, N. C.

Again, Pioneers—depicts a migrant family and the transforming power of the Christian gospel. 16mm Sound 68 minutes. Rental—\$12.00

Out of the Dust—reveals the high drama of mission service in Latin America. 16mm Sound 45 minutes. Rental—\$10.00.

(The two last-named pictures can be ordered from Rev. A. B. Ferguson, or from the Tidewater Audio-Visual Center, 617 W. 35 Street, Norfolk, Va.)

A packet of audio-visual literature will be sent upon request to the president of each local society who failed to get one at the Eastern Virginia Woman's Missionary Conference last October.

If I can be of further assistance, please let me hear from you.

MRS. A. C. MOORE, *Chairman*,
310 Western Ave., Suffolk, Va.
Easter Virginia Visual
Aids Committee.

CALLED TO BE SAINTS.

(Continued from page 6.)

to be a creed for heroes while we are mainly harmless, good natured people who want everybody to have a good time." Saints are not harmless, colorless nonentities who are largely unaware of what is going on in this cold, realistic world.

Nor are saints hard-headed, cantankerous people who tenaciously cling to the "right doctrine." A couplet some time ago in the *Atlantic Monthly* describes such people thus:

To live with the saints in heaven is bliss and glory

To live with them on earth—is often another story.

The best definition of a saint that I know is this, "Saints are persons who make it easier to believe in God." If we use that definition it will rule out all stuffiness, all piety, all insincerity. Once when a little French boy was asked to define a saint, all he could think of was the figures in the stained glass windows in the church, so he replied, "A saint is a man the light shines through." Isn't that as good as any definition we can give? When someone is so consecrated to doing the Will of God, the light of Christ does shine through his life—for all to see.

Woodrow Wilson once said, "Where there is fire, thither will men carry their lights to be lighted." If we, as Christians, really have the divine spark within us—if our wills are subservient to Jesus Christ, even though we may not know it, people about us will recognize it and will come to us for inspiration and help.

We are called to be saints. One test of sainthood which we Christians can ill afford to neglect is a rather obvious fact that a saint is primarily a person with a loving heart. That

does not call for passive weak-mindedness. The real saints were fighters and tenacious in their loyalty. Someone said "A saint is canonized when he is alive and canonized after he is dead." A loving heart does call for a consideration of other people. We can be sure we are moving in the right direction not only when we have learned to bear no grudges against anyone—but when we can put up with unlovely people and find sympathy for obstreperous men and women with whom we have to live and work everyday. We are beginning to be saintly when we begin to see the virtues in people which are often hidden by their imperfections.

If God has called us to be saints—some of you probably wonder "How can we ordinary mortals attain it?" An old negro once prayed, "O God, help me to understand that you ain't goin' to let nothin come my way that you and me together can't handle." The God who has called us to sainthood—he also has provided the way.

In one of Lloyd Douglas's books Christ says to Zacchaeus, "Zacchaeus, what did you see that made you desire this change in doing of your life." Slowly the answer came, "Good Master, I saw mirrored in your eyes the face of the Zacchaeus I was meant to be."

No-one who has looked deeply into the eyes of our Master and who has committed oneself to him, will ever be the same again. The way, and the only way I know for us mortals to live the saintly life—is to walk hand in hand with him. Coming to church regularly is good—and necessary—but it's not enough. Saying our prayers regularly is important—but it doesn't make us into saints. Only one whose heart is committed utterly to the Will of Christ—every hour of his life—can achieve the sainthood to which we are called.

Dr. Leslie Weatherhood tells the story of an old Scotsman who, when he was very ill, was visited by his minister. As the minister sat down on a chair near the bedside, he noticed on the other side of the bed another chair placed at such an angle as to suggest that a visitor had just left it. "Well, Donald," said the minister glancing at the chair, "I see I am not your first visitor." The Scotsman looked up in surprise, so the minister pointed at the chair. "Ah" said the sick man, "I'll tell you about the chair."

(Continued on page 15.)

A Page for Our Children

MRS. R. L. HOUSE, Editor, Southern Pines, N. C.

Tomorrow is the first Friday in Lent. It is the day when mothers, grandmothers, aunts, cousins and friends go to church for the World Day of Prayer.

It is also the 29 of February—that extra Leap Year day. Why do we have Leap Year? We need it to keep our calendar in line. We say that it takes a year for the earth to travel around the sun, that is 365 days and a little more. Suppose we ignored the “little extra” and kept on having just 365 years, well, things would get mixed up. Someone has said that we would be two weeks late for school vacation (that would be bad!) and that in a hundred years or so Christmas would come in July (that would be even worse!) Instead of letting these mix-ups happen, we adjust our calendar every four years with an extra day.

Time, calendars and the planets make an interesting study. If you can go to the Planetarium at Chapel Hill you may see how the stars looked in the sky several centuries ago. Or you may go at a time when they are showing how the skies will look two hundred years from now. You can see a circular room with the solar system on the ceiling and see the planets traveling on a track. It will help you understand the sizes and nearness of the sun, earth, moon. Long ago, men often told time and judged events by the stars.

We have had several calendars. One was called the “Julian Calendar” because it was first begun and used during the days of Julius Caesar, ruler of the ancient Romans. During the days of Pope Gregory, XIII, also of Rome, two learned Italians: Lilius and Calvius, worked out a better system—the one we know, and it got the name “Gregorian Calendar.”

When the new calendar was put into effect it was the month of October. A very startling thing happened with the new system which was quite different from the old calendar. The people went to bed on the night of October 4 and when they got up the next morning it was October 15. Such a long rest as they had!

There are some people who don't like our calendar and wish we could

have a better or different method of counting the days. The Jewish people go by our calendar but also have their own system of counting the years and their new year begins in the fall. No matter what system we use or how we count the days, the important thing is to make the most of them, for every day gone is lost forever.

RADIO PRIZE.

By IRMA DOVEY.

Issued by the National Kindergarten Association.

“Mother! Mother!” John and Mary Ann called as they came into the house. “We're going to sing on the radio.”

“Yes, and maybe we'll get a prize,” added Mary Ann.

“Now sit down and tell me about it,” said Mother.

“A man came to school—there is to be a contest—and here's a paper that explains everything.”

“But how do you know they will let you sing?” asked Mother after scanning the paper.

“Why, he wrote down our names,” John insisted.

“We have to go down Saturday and try first,” said Mary Ann. “Just sing in his office, he said.”

Mother did not seem quite as happy as they would have liked. John began to feel disappointed. “Don't you want us to sing on the radio?” he asked.

“Yes, of course, dear, if you want to,” Mother answered. “But I wouldn't count on it too much until you have been tested on Saturday. Are you sure you can ‘take it’ if you don't win?”

“Oh, sure,” “I guess so,” the girl and boy responded in turn.

“We must write to Grandmother if you do get on the program. She will want to listen,” said Mother.

Saturday morning came and John and Mary Ann were the first two children in the radio studio. They had to wait for what seemed like hours and hours. “I wish they'd hurry, don't you?” Mary Ann whispered to John.

Finally the time came. A man took them into a small room where a

woman played the piano for them. They tried three songs, singing just a little part of each one. Then they were told to go and to come back next Saturday. They ran most of the way home and went dashing into the house.

“We do. We're really going to sing!” Such a noise as they made in telling it!

“Good!” said Mother, and John thought she looked a little proud.

“When we get the money I'm going to buy roller skates with my share,” Mary Ann declared.

“I'm going to save mine to help buy my bicycle,” said John.

It seemed that the week would never end. School was only a waiting time. At last Saturday morning came. Mother went with the children. Other parents were at the studio, too. It was almost like a big program in the auditorium at school.

“You won't mind too much if you don't win?” Mother asked, looking hard at them with pleading eyes.

“Oh, that'll be all right. Maybe we won't,” responded John. But in his heart he was already spending the prize money. Singing before the microphone was really not much different from singing duets at school. He and Mary Ann had done that lots of times, and at piano recitals they had played together.

But when they heard the boy who whistled a beautiful solo, just before them, and when, later, they heard a girl's fine piano solo, they both began to wonder. The prize? Well, maybe they wouldn't win it. It *could* be. It could happen to them.

There was one place at the beginning of the song where their voices did not sound right to them. They sang out, and it was just like always. They were tired and excited as they sat down. After a long time of listening to other contestants, the announcer said, “Now you are waiting to hear the names of the prize winners. They are Billy Lee and Jacquelyn Masterson!”

That was the piano duo. Oh, dear. Mary Ann wanted to cry. But she just wouldn't. She and John were not the best. They hadn't won. She caught Mother smiling at her and looking very proud. She held her head up and pushed back the tears.

As soon as they reached home the telephone rang. It was Grandmother calling all the way from Chicago. “Let me talk to Mary Ann, and to John.” “I heard you sing,” said Grandmother. “You were fine.”

(Continued on page 14.)

Youth at Work in the Church

MAX VESTAL, Box 792, Elon College, N. C.

FORT BERTHOLD WORK CAMP.

A Congregational Christian Work Camp is to be held at Fort Berthold Indian Reservation, Elbowoods, North Dakota, July 5 to August 16, 1952.

There is a great social crisis on the reservation where our Congregational Christian work is located, due to the removal of 2,200 Indian Americans to a new area to make way for the Garrison Dam on the Missouri River. This task of moving the people and re-establishing their church life is of paramount importance in 1952. The particular job in which young people can serve is to assist in moving a house to the Southern Sector. The work campers will prepare the site, and work in re-locating the parsonage and church for this area. The moving of these buildings must be accomplished in 1952.

Work Campers will also serve in the communities nearby, especially assisting in the pilgrim fellowship program of the churches. There will be both manual and non-manual work in this group. There will be ample opportunity for study and investigation of the situation on the reservation, to see the work of the churches in the area, and to serve in a situation which needs Christian help and leadership.

Who: Young people, active in Congregational Christian Churches, 18 to 25 years of age, who are interested and willing to work with their hands, live simply, share in the group life of the camp, and to render service to the churches and communities on the reservation. There will be several Indian young people, other members of the North Dakota pilgrim fellowship, foreign students, and young people from other areas of the United States—a total of 20 campers.

Campers should have a willingness to work with their hands, good racial attitudes, interest in, and some experience with, Christian youth programs, capacity for good community relationships and helpfulness to the churches.

The Project: Work will continue on the project five days a week with time allotted for discussions, individual and group study, worship, recre-

ation, and personal needs. Week-ends will be a time of special service to the churches in the area, assisting in the youth program, visiting in homes, and general church and community service.

The Cost: Total \$43 (\$40 for board and \$3 for insurance). Each camper provides his own transportation to and from Fort Berthold. A travel pool among work campers is a possibility. Campers will live in the Mission House at Elbowoods and travel to the work project daily.

Leadership: The committee is making arrangements for a young couple with experience in leading work camps and youth projects to be the leaders and counselors in the camp.

Application: For information or application write to Henry R. Rust, Young People's Department, 14 Beacon Street, Boston 8, Massachusetts. An application blank will be forwarded to each applicant. The fee of \$43 is payable upon acceptance as a work camper.

* * * * *

WOMAN'S COLLEGE.

A group of Congregational Christian girls from Woman's College spent an afternoon recently working on the new church being erected by the people of the First Church of Greensboro. These girls did physical labor, helping the workman with the inside finishing. They enjoyed doing their part toward building this house of worship, which will probably be in use by the first of June.

* * * * *

RELAX WITH MAX.

He couldn't speak before a crowd;
He couldn't teach a class;
But when he came to Sunday school
He brought the folks "in masses."

He couldn't sing to save his life;
In public—couldn't pray;
But always his "jalopy" was
Just crammed on each Lord's Day.

And though he couldn't sing, or teach,
Nor even lead in prayer. . . .
He listened well; he had a smile. . . .
And he was always there.

With all the others whom he brought
Who lived both near and far. . . .
And God's work was greatly prospered
For he had a consecrated car.

—Midway Church, Kannapolis, Bulletin.

Lets not think we're Christians because we go to church; let's go to church because we're Christians.

* * *

A quarreling church is the devil's playground.

* * *

It isn't hard to love God, because he loves us. The hard part is that we must love our brothers before we can love him.

* * *

"To what do you attribute your long life?" the Arkansas reporter asked the 100-year-old man.

"I don't rightly know yet," replied the old-timer, puffing lazily on his pipe. "I'm still dickering with two breakfast food companies."

* * * * *

WINCHESTER YOUNG PEOPLE OBSERVE YOUTH WEEK.

The young people observed Youth Week by taking charge of the 5 o'clock vesper service, January 27. The theme for the service was "A Lamp Unto My Feet." The church is buying 25 new Bibles in order that each teen-ager might have a Book in his or her hands as we become more familiar with it.

Following the meeting of January 27, the pilgrim fellowshippers invited their adult friends to bring their own sandwiches and have supper with them in the social hall. The young people furnished the drink and cookies. Three of the boys even made a cake. They served buffet-style, and the food was abundant. Between 50 and 60 people enjoyed the fellowship that marked the beginning of Youth Week with us. Following the meal there were games and music which everybody enjoyed.

Many of the youth took part in the vesper service. Mary Ruth Whitten played the organ; Montie Conner led the call to worship. The ushers were David Robertson, Allen Shirley, Raymond McMullen, and Wayne Kess. The pilgrim fellowshippers choir sang "Open My Eyes." "The Holy Scriptures," a responsive reading was led by Billie Casilear, after which poems on the Bible were read by Janet Hawkins, Shelby Lawyer, and Virginia May Clark. Another responsive reading was led by Shirley Boyd. Phyllis Lawyer told the story of "Testaments That Went to War." Juanita and Dorothy Daugherty sang "More Like the Master." The service was concluded with questions and answers from the

(Continued on page 15.)

Sunday School Lesson

By REV. H. S. HARDCASTLE, D. D.

PAUL, A PRISONER FOR CHRIST.

LESSON X—MARCH 9, 1952.

MEMORY SELECTION: *One thing I do, forgetting what lies behind and straining forward to what lies ahead, I press on toward the goal for the prize of the upward calling of God in Christ Jesus.*—Philippians 3:13-14.

LESSON: Philippians 3:4b-17.

DEVOTIONAL READING: I Corinthians 3:9-17.

Two things ought to be said before giving an exposition of this lesson. First of all, Paul was in prison, he was a prisoner for Christ, because he was a prisoner of Christ. He loved Christ so much, he obeyed him so completely, that they put him in prison, not because he had done anything bad or wrong, but because he insisted on doing what he felt Christ would have him do.

In the second place, Paul is writing this letter from prison to warn his Philippian converts and friends against the false teachers, known as "Judaizers." These Judaizers were insisting that old Jewish rites and forms and ceremonies be observed, and observed as a means of salvation. Paul does not condemn these Jewish rites as such, he simply says that they are not necessary to a man's salvation. A man is saved not by rites and ceremonies, and not by works, but by faith in Jesus Christ, faith in the sense of personal trust and commitment to Christ as Saviour.

Confidence in the Flesh.

Like the Judaizers of long ago, there are those who "have confidence in the flesh." People depend on birth or social distinction or education, or good works for salvation. If there ever lived a man who should have had confidence "in the flesh" it was Paul. He was born a Jew, a descendent of Jacob, from the tribe of Benjamin—the only tribal leader born in the Promised Land, and he was initiated into the Jewish faith by the ancient rite of circumcision, which admitted him among the covenanted people of God. He was a Pharisee, the strictest of Jewish sects, and he had kept the law as concerning rites and ceremonies. Furthermore he had shown unusual

zeal as a "son of the law" by persecuting the church. "You boast about your Jewish background, you talk a great deal about keeping the ancient rituals and ceremonies of the Jewish faith," says Paul. "Well if any man alive has a right to talk about that, I do. But brothers, they don't mean a thing. I know what I am talking about. I had all those things. But when I found Christ, I threw all these things into the wastebasket. Only one thing matters now: Christ, Christ, Christ." Let no man "have confidence in the flesh." Let no man think that blood, or education, or social prestige, or possessions, or good works will save him. Only Christ can save. And when a man finds Christ he sees that all these other things are, as Paul says, but "as refuse."

Knowing Christ.

Paul gave up all things that he might know Christ. He knew about Christ. But that was not enough, he wanted to know Christ. There is a difference, a vast and vital difference. One may know all about Christ, know the facts of his life, and the content of his teachings, and still not know him, know him in a personal, intimate, saving way. Paul counted all things but loss for the excellency of the knowledge of Christ. He wanted to know the power of the living Christ in his own life. And more, he wanted to enter intimately into the fellowship of Christ's suffering.

Not Yet Attained.

This fellow Paul was a pretty good fellow. He was a deeply spiritual man. He was exceedingly zealous in service. He might have coasted along from now on. He might have become self-satisfied and self-complacent. Many folks do. They feel that they are good enough. They feel that they have done pretty well in their religious life, so why not take it easy from now on. But not this man Paul. He knew that he had not yet attained. He had come a long way, but he still had a long way to go. He measured himself by Christ, not by himself or by others. He had a divine discontent. The curse of the church today is people who are "good enough." Too many of us are

satisfied with ourselves. We are content with the good and untroubled by the best. When a man thinks that he is good enough, he is not good enough.

This One Thing I Do.

Paul was world-wide in his outlook, but he had a single track passion. He did not waste himself on trivial or irrelevant things. He concentrated on the things that were important. He dedicated himself to the highest. He refused to be sidetracked from the main issue. He never let the wrong thing—even if it was a good thing—consume his time or energy once he got Jesus Christ in clear focus. So many of us, spend half our lives chasing the wrong things, seeking the wrong prize. We put first things second, instead of putting them first. We mount our horses and ride off in all directions at once. It is all aptly said by an English minister in 1942: "We in England have been a pleasure loving people, dishonoring God's day, picnicking and bathing—now the sea shore is barred. We have preferred motor travel to church going—now there is a shortage of motor fuel. We have ignored the ringing of church bells calling us to worship—now the bells cannot ring except to warn us of an invasion. We have left the churches half empty when they should have been filled with worshippers—now they are in ruins. The money we would not give to the Lord's work—now is taken from us in higher taxes and higher prices. The food for which we forgot to give thanks—now is unobtainable. The service we refused to give God—now is conscripted for the country. Nights we would not spend watching unto prayer—now are spent in anxious air-raid precautions."

Formula for Success.

No, he had not yet attained. But he had not stopped trying. His program involved three things. "Forgetting the things that are behind—the failures, he could not do anything about them; the sins—God had forgiven them and wiped them out of the book of his remembrance; the successes—he dare not rest on his past achievements; the petty grievances and annoyances—life was too precious to be ruined by them; the persecutions—vengeance was the Lord's, he would let God take care of that; the past—it was in the hands of a merciful God—he forgot it.

"Straining forward to what lies
(Continued on page 15.)

Have You Read ?



ESTATE OF GLORY. Thomas Anderson. Tuper and Love, Inc., 1090 Capitol Square, S. E., Atlanta, Ga. \$2.75.

Thomas Anderson, minister of Central Congregation Church in Atlanta, has published a book of sermons, or sermonettes. This in itself is a commendable thing. It is no mean undertaking for a busy pastor to prepare a manuscript for publication. Many are obviously not willing to undertake that exacting task. Such a publication adds to the written as well as the spoken word. It may legitimately be considered a part of the stewardship of influence for a minister to put into permanent form his basic convictions about life. Quite admirably has this been done by Thomas Anderson.

The author eloquently insists that there is such a thing as "The Aristocracy of the Indispensable Ones." He indicates that there is for each of us an "Estate of Glory" in this world as well as in the world to come.

Most of us need to have our ideas of aristocracy clarified, amplified, documented and brought up to date. The true aristocracy is a thing of the spirit and not merely the physical grandeur of a departed era. There lies within reach of every soul, Dr. Anderson reminds us, an estate of glory. We are indebted to anyone who can assist us in the realization and attainment of this high estate.

Now those who never have the opportunity of attending Central Church in Atlanta may share some of the homiletic gems enjoyed regularly by that congregation. Tuper and Love have enhanced these fine messages by their skill and artistry in publication.

QUESTIONS PEOPLE ASK. Robert J. McCracken. Harper and Brothers, New York. \$2.50.

Here are some antecedent questions which people may ask. What kind of man could succeed Harry Emerson Fosdick? Does he have his own pattern of preaching or does he

undertake to copy Dr. Fosdick? What is his general method of sermonizing?

Well, here is his picture and his sermons—just about everything except the accent and the gestures. The method and the general conception of sermonizing—which are most important—are indicated in the "Foreword."

He says "These sermons represent an attempt to come to grips with the religious and moral difficulties confronting men and women in the modern world, first by facing each difficulty frankly and openly, and then by bringing to bear on it Christian insights and applications." So, preaching in Riverside Church is just this easy and just this difficult!

More specifically, this homiletic craftsman goes on to explain: "This, of course, is preaching in only one of its aspects. It is not doctrinal, though doctrine is involved. It is not Biblical, though it would be my contention that Biblical insights are implicit and explicit from start to finish. This is life-situation preaching in which the preacher finds the point of departure in a real, contemporary problem. It may be social or personal; it may be theological or ethical or psychological. Whatever it is, his first business is to get at the core of it, and, that done, to seek as cogently and helpfully as he knows how, to work out a solution, with the mind and spirit of Jesus and the Biblical revelation the constant points of reference and direction. I judge that this is the type of preaching of which there is particular need to day."

Following this technique of sermonizing, Dr. McCracken gives cogent and illuminating answers to such questions as: Can we believe in a personal God? What is the case for survival? Is the Christian ideal attainable? What makes a church vital? Isn't it enough to be decent? etc.

* * * * *

THE FAMILY SCRAPBOOK. Dr. Ernest G. Osborne. Association Press. N. Y. \$3.95.

Those of you who read a newspaper carrying the syndicated articles by Dr. Ernest Osborne will quickly recognize the type of scrapbook this is. It is an album, or compilation, of the brief columns that have to do with all kinds of family problems.

Some of the material treated runs from A to—well not Z, but through worry, and that should help a lot of

us. Aggressiveness, Apologies, Calmness, Candy Receipts, Crafts, Death, Divorce, Emotions, Exercise, Failure, Generosity, Games, Habits, Play, Quarreling, Responsibility, Rudeness, Schedules, Stories, Tolerance, Values, Water, Fun, all appear. And there are many more subjects which may help you.

Dr. Osborne is professor of education at Teachers College, Columbia University, and president of the National Council on Family Relations. Each subject is arranged on a page with a very catchy pen drawing at the top. You will enjoy this book while finding it helpful.

If you feel that the price is rather high you may find some other parents who would like to share the book with you, or have your mothers group purchase it, or ask your Sunday school librarian if you could have this Scrapbook for your book shelf.

J. J. H.

HOW MANY ALCOHOLICS IN VIRGINIA?

(Continued from page 5.)

ing June 30, 1951, the Department of Welfare and Institutions of the Commonwealth of Virginia reported that 49,297 persons in Virginia were committed to jail convicted of being drunk, drunk and disorderly and driving under the influence. No doubt some of these people were repeaters. It is also a known fact that all alcoholics or excessive drinkers do not end up in jail. These 143,780 alcoholics and excessive drinkers constitute a major health problem for Virginia, as well as a problem to themselves, their families, their employers, their community and the State. This study shows that one out of every nine users of alcoholic beverages in Virginia is either an alcoholic or an excessive drinker. The excessive drinker can become the alcoholic of tomorrow.

The cost in terms of lost manpower, suffering of alcoholics and their families, and deterioration of community and moral strength, are not susceptible to dollars and cents computation. Whether we wish to be interested or not, the loss is carried by all of us. The striking fact is that much of this loss could be stopped with the knowledge and techniques now available.

Note.—Copies of this article are available from the Virginia Church Temperance Council, 311 W. Grace St., Richmond, Va.

The Orphanage

J. G. TRUITT, *Superintendent*

Dear Friends:

Today as I write you the sky is bright and clear, sun warm, and a breeze sufficient to dry out fields that need plowing for spring planting. It begins to look like spring is near. Our children are anxious to see spring and summer. Winter has been so wet, and to them it seems long, and sometime very cold. Therefore these sunny days are lovely days for all our boys and girls. I like them, too. We are all looking for spring.

I have been thinking how nice it would be to have some church not too far away to bring a truck load or shrubs, an automobile load of men and tools, and a few ladies to see that the work is done right, and plant some of the bare places on our campus to help make this place look beautiful. It is a pretty place, doing a great work, the lawns and campus should indicate it. We have a shetch made by a landscape man so the planting may be done properly, leaving plenty of space for play and wide lawn space. Talk it over in your Sunday school class and let us hear from you.

Many Sunday schools are helping us right from the start of this year, and not waiting till we are overwhelmed with bills. In January from the North Carolina and Vir-Conference we heard from: Apple's Chapel, Bethel, Durham, Gibsonville, Palm Street (Greensboro), Happy Home, Haw River, Hines Chapel, Liberty, Long's Chapel, New Lebanon, Pfafftown, Pleasant Grove, Shallow Ford, Virgilina, and Calvary (Greensboro).

From Eastern Virginia Conference in January: Antioch, Barrett's, Bethlehem (Nansemond), Centerville, Dendron, Eure, Liberty Spring, Mt. Carmel, Newport News, First Norfolk, Christian Temple (Templemen), Oakland, First Portsmouth, First Richmond, South Norfolk, Spring Hill, Suffolk, Union (Southampton), and Wakefield.

From the Western North Carolina Conference: Flint Hill (M), Fuller's Chapel, Hank's Chapel Pleasant Cross, Pleasant Grove, Pleasant Ridge, Pleasant Union, Ramseur, Shady Grove, and Sophia.

From Eastern North Carolina Conference in January: Auburn, Chapel

Hill, Damascus, Henderson, Mt. Auburn, Mt. Hermon, Niagara, Pleasant Union, Southern Pines, and Turner's Chapel.

And from the Valley of Virginia Conference in January: Antioch, Bethel, Dry Run, Linville, Mt. Olivet (R), Newport, and Winchester.

Other have come in during February. But how good it would be if every Sunday school would remember the Orphanage once each month. It would be an easy way to keep us going here without so much anxiety. We think the churches have done well in January, and we do hope they will take a monthly offering right through the year.

The other day I met one of our pastor's wives who was most enthusiastic about getting each of the three church's in her husband's charge to meet their full quota of subscribers to THE CHRISTIAN SUN. How happy she was over the new subscriptions. I am happy, too, because we are helping to finance our church paper, and we are anxious for it to serve all parts of the Convention's program as it should. We know it cannot help as it should unless our people read, and they cannot read it if they do not receive it.

Thanks to the children's department of our Winston-Salem Sunday school for making Valentines for our children here. Thanks to many others for remembering our children with Valentines and gifts. You have warmed our hearts by your many remembrances. Little girls and boys like to come by my office and lay a Valentine on my desk. Once in a while a high school youth comes in to show the superintendent an especially pretty Valentine which they have received. These girls and boys have a right and proper respect for their matrons and workers and we are all proud of them. They cannot realize how blest they are since they had to suffer the loss of home and loved ones to have this place of really Christian refuge and help. I know they do appreciate it.

Today I had a check from a Jew—which reminds me this is Brotherhood Week—a very good friend of mine. He saw one of our little monthly bulletins with a little poem I had written entitled: "You Can Never Be Unhappy," said he liked it enough to make a donation to the work which we are doing here. People like to get the joy out of helping where they know it is appreciated and needed—especially by homeless children.

Well, I wish you knew these boys and girls as I know them. They are bright, and sweet and helpful to one another. And many of them have already set real goals for life ahead. They want to be somebody, and no doubt they will.

JOHN G. TRUITT,
Superintendent.

REPORT FOR FEBRUARY 21, 1952.

Donated Commodities for the Week.

Mrs. C. P. Darden, St., Portsmouth, Va.
Pillow Cases.

Special Offerings.

Amount brought forward	\$2,987.39
E. K. Phillips, Newport News, Va.	\$ 60.00
Reidsville Coca-Cola Bottling Co.	50.00
Palm St. Christian Church, Greensboro N. C. (Special)	50.00
Young People's Class, Reidsville, N. C.	10.00
John Craddock, Gibsonville, N. C.	65.00
Woman's Missionary Society, Herbron Christian Church	7.00
Mrs. Byrd Shepherd, Burlington, N. C., in memory of Miss Pauline Rippey, Burlington, N. C.	5.00
Special Gifts	98.55
	<hr/> 345.55

Grand Total \$3,332.94

Total for the Week \$ 345.55

Total for the Year \$7,042.52

FOR THE CHILDREN.

(Continued from page 10.)

"Thank you," gulped John.

"Never mind if you didn't win. I think you were the best of all."

Mother took the telephone from John. "They were good losers," she said. "You would have been proud of the way they took it."

Mary Ann whispered to Mother that night, "I had just about as good a time as if we had won the prize. Grand mother's telephone call was our prize, wasn't it?"

"Yes, dear," said Mother. "And you and John are our prize!"

In these days, when the schools are trying so hard to avoid competition and are encouraging the child to compare himself only with his own past records, outside agencies seem to play up children's desire to excel. Naturally, parents like to have their children be outstanding, but this is not always possible. What are you doing to help your child accept disappointments when they come?

In Memoriam

GRIFFEN.

Clarence Edward Griffen departed this life after a lengthy illness on November 19, 1951. He was a member of Bethlehem Christian Church (Nansemond County).

Therefore, be it resolved:

1. That the Bethlehem Christian Church has lost a faithful member.
2. That we rejoice in the triumph of his release from the burden of pain, to enter into life more abundant.
3. That we express our sympathy to his family in their loss.

Mrs. CALVIN BENTON,
Mrs. P. B. PILAND,
Mrs. MERRITT JOHNSON,
Committee.

ASHBY.

We, the members of the Bethlehem Christian Church (Nansemond County) wish to pay tribute to the memory of our member, George Washington Ashby, who departed this life July 1, 1951.

Therefore, be it resolved:

1. That we bow in humble submission to the will of our Heavenly Father.
2. That we try to emulate the high Christian standards and ideals of service and kindness which were his daily living.
3. That we extend our deepest sympathy to the family and commend them to God for comfort.

Mrs. CALVIN BENTON,
Mrs. P. B. PILAND,
Mrs. MERRITT JOHNSON,
Committee.

ALABAMA TRAINING SCHOOL.

(Continued from page 7.)

Four classes were offered in the following subjects: "The Teachings of Jesus," taught by the Rev. A. Goff Bedford, pastor of the Langdale Church; "Teaching Children," taught by Miss Eunice Akin, Director of Children's Work in the Roanoke District of the Methodist Church; "The Church's Program for Youth," taught by Miss Loretta Peterson, Director of Christian Education of the Southwest Convention; and "Understanding Adults," taught by Mr. Walter A. Graham, Executive Director of the Layman's Fellowship of the Congregational Christian Churches. The Rev. Joe A. French, pastor of the Lanett Church, served as Dean of the school.

Two class sessions were held each night in each course offered and there was a total attendance of 108 people. Of those attending the classes, 65 took the courses for credit and were issued credit cards on the final night of the school.

The churches held their first union school last year, at which time four courses were also offered. There were

72 registered for the school last year and 42 of them earned credits. Miss Lelia Anderson, one of the secretaries of the Division of Christian Education, was one of the instructors last year.

The schools have proven to be very helpful to our churches and they have voted to hold school annually.

JOE A. FRENCH.

NEWS FROM BELEW CREEK.

The members of Belew Creek Choir met January 24, 1952, for regular choir practice, which is held each Thursday evening at 7:00 o'clock. After regular practice a business meeting was held to elect choir officers and social committees.

The following officers were elected: Mrs. Rex Fare, president; Miss Ruth Hanes Neal, vice-president; Mrs. Helen Abbott, secretary-treasurer; Mrs. Jane Dunlap, corresponding secretary.

It was recommended that once a month after our regular practice sessions a business and social hour would be held.

MRS. JANE DUNLOP,
Corresponding Secretary.

CALLED TO BE SAINTS.

(Continued from page 9.)

"Years ago I found it impossible to pray. I often fell asleep on my knees I was so tired. And if I kept awake, I could not control my thoughts from wandering. One day I was so worried, I spoke to the minister about it. He told me not to worry about kneeling down. "Just sit down," he said, "and put a chair opposite you. Imagine Jesus is in it and talk to him as you would to a friend." Then he added, "And I have been doing that ever since. So you know why the chair is standing like that."

A week later the daughter of the old Scot drove up to the minister's house and knocked at his door. She was shown into the study and when the minister came in she could hardly restrain herself. "Father died in the night," she sobbed. "I had no idea death could be so near. I had just gone to lie down for an hour or two. He seemed to be sleeping so comfortably. And when I went back, he was dead. He hadn't moved since I saw him before, except that his hand was out on the empty chair at the side of the bed."

The outstretched hand of our Master is always at our side—ready to strengthen us in times of trial and

temptation, eager to help us overcome trouble or sorrow—anxious to lift us when we fall beside the road, bruised and defeated. All we need to do is to admit our own frailty and to reach out our hand to his. It is so simple—yet so few of us do it. It is he who has called us to be his saints—it is he who will help us to fulfill our destiny—if we but let him.

WINCHESTER YOUNG PEOPLE

(Continued from page 11.)

Bible on "How to Find Real Help in God's Word." Iris Allen asked the question, and the group responded. Rev. Whitten pronounced the benediction.

The big feature of the evening was a worship center which included a Bible display of more than fifty books. There was a book (German) printed in Cologne, 1851, one copy of 1829, an old family Bible, 1816; one Scotch 1812, one printed in Edinburgh 1769, a Modern speech by Weymouth, one Newberry from original Hebrew and Greek, one Latin, one portion in Braille, portions in Danish, German, Spanish, Portuguese, Modern Greek, Swedish, Russian, Polish, Dutch, French, Italian; a Chinese Bible used by some Presbyterian missionary friends, and others.

The worship center was arranged so that an 18-inch red taper, symbolizing the Light of the World, stood in the background while from it, and through the Word, a stained ribbon, symbol of "blood," ran through the work and encircled a globe.

SUNDAY SCHOOL LESSON.

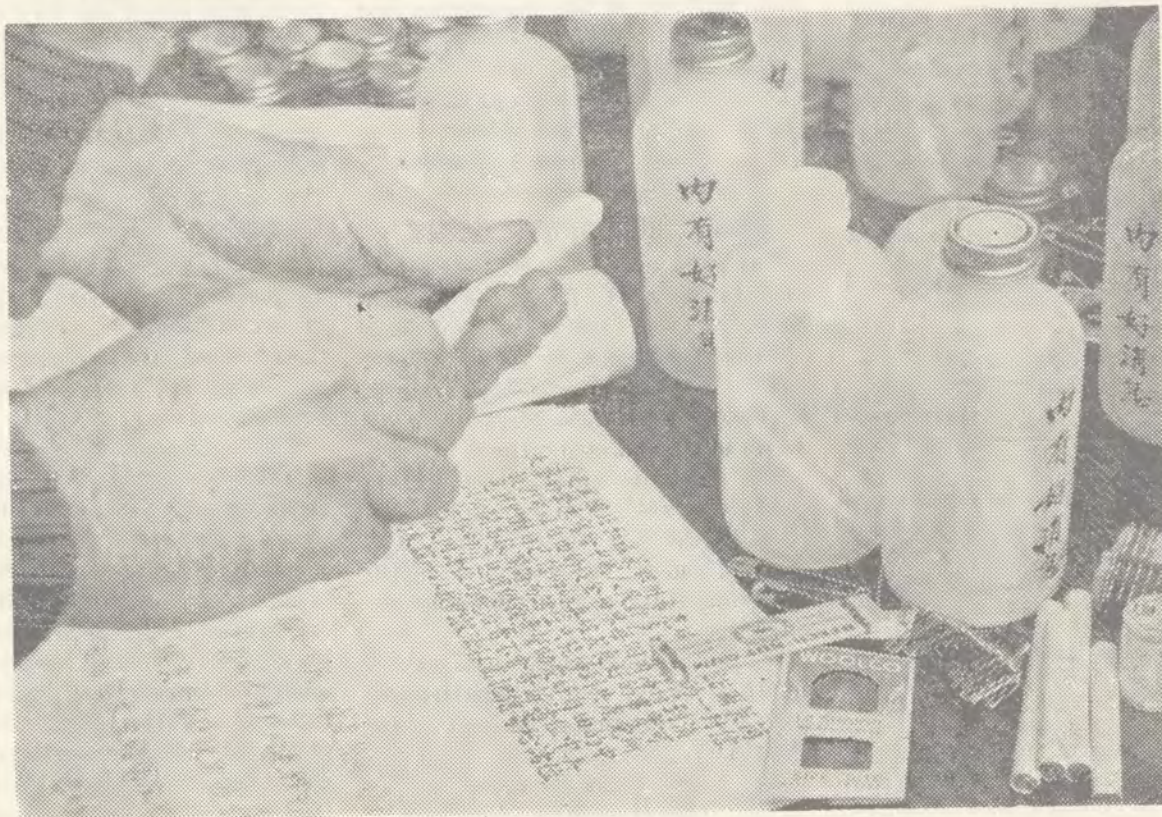
(Continued from page 12.)

ahead" or "reaching forth to those things which are before"—there were new goals to be achieved, new tasks to be done, new discoveries of the grace of God to be explored, new adventures of faith to be undertaken. The best was yet to be. He greeted each new day on tip-toe. God had yet more truth to break forth from his word, and new revelations to be made known.

"I press toward the mark" or "I press on." He kept on keeping on. Undiscouraged and indiscourageably, persistently, eagerly, uncompromisingly, he did today's task, faced today's temptation, bore today's sorrow, walking in the light he had today and obeying the truth he knew today.

Based on "International Sunday School Lesson;" copyrighted 1952 by Division of Christian Education, National Council of the Churches in the U. S. A.

Lutheran College Develops Ingeneous Propaganda



"OPERATION BOTTLES"—One thousand bottles of the type shown are being dropped on the China coast. They contain a message of friendship from students of Lenior Rhyne College in Hickory, N. C., also cigarettes, chewing gum and other useful articles. The idea was conceived by Earl Aiken, public relations director of the college. The student body wrote messages in Chinese and loaded the bottles. The bottles were donated by a manufacturer, and the finished products are being taken to the China coast by airlines and steamship lines. (Photo by Max Tharpe)

The plan, christened "Operation Bottles," is part of the world wide battle of ideas between democracy and Communism. But "Operation Bottles" isn't Government-sponsored; nor was it launched through a nation-wide campaign.

The students hope these bottles will wash ashore on the long coastline of the Communist-dominated country and their messages will keep alive the spirit of friendship between the Oriental and the American.

The project originated in the mind of Earl Aiken, young public relations director at Lenior Rhyne College. He took the idea to the college administration and then to the student body. Others joined the movement. Capital Airlines volunteered to fly the bottles to San Francisco and there other airline and shipping companies agreed to drop them off the China coast.

The bottles were donated by the Plax Corporation of Hartford, Conn., and Washington Columbian Drew Pearson helped line up private interests to drop them off China.

The rest of the work was done by student volunteers. They wrote more than 200 friendly messages to the Chinese and from them a student com-

mittee selected the best 20. These were sent to the Chinese Institute in New York for translation and when they came back the students began the long, tiring task of copying the Chinese characters. Each letter took about a half hour to copy.

The messages were inserted and sealed in the bottles by other students.

Chinese writing on the bottles tell the finder that "Inside you have good news." The message inside, written in simple, unadorned language, tell the Chinese that they, unlike Americans, don't have freedom, nor can they learn what is happening in the outside world.

They then say: "The people of America wish to help your country to remain free. We do not wish to force our way of life on you, but merely to help you remain a free China. We are your friends. You can always look to America for encouragement and friendship."

Lenior Rhyne's president, Dr. Voigt R. Cromer, is high in praise of the students' project. "The letters," he says, "are student testimony that they regard freedom a worthy goal for all people. Our youth wish to keep the spark of hope alive in the subjugated and regimented people of the world."

Record of the Church at

No.	MEMBERS' NAME.	When Received.	Age when Joined.	How Received. By Letter or Prof. Faith.	When and by whom
1.	Abraham Pickering	1857	19	Prof. Faith	1857 Dr. J. S.
2.	Timothy Orork	1858	25	Prof. Faith	1857 Dr. J. S.
3.	James M. Chapman	1867	35	Prof. Faith	1867 J. W.
4.	Geo. W. Crider	1853	25	Prof. Faith	1853 Peter
5.	Loydia Chapman	1867	30	Prof. Faith	1867 J. W.
6.	Melthemia Pickering	1867	53	Prof. Faith	1867 J. W.
7.	Catharine Orork	1858	18	Prof. Faith	1866 J. W.
8.	Edijobeth Martz	1857	48	Prof. Faith	1855 Jacob
9.	Samuel Holinger	1870	30	Prof. Faith	1867 Geo.
10.	Emily Strickler	1867	19	Prof. Faith	1867 J. S.
11.	Margaret E. Carrier	1871	17	Prof. Faith	1871 G. Knabush
12.	Elisabeth Demers	1868	18	Prof. Faith	1868 H. A. Coyne
13.	Lentice Pickering	1858	26	Prof. Faith	1858 Jacob
14.	Rachel Orork	1866	35	Prof. Faith	1867 J. W.
15.	Julia Ann Orork	1871	42	Prof. Faith	1871 J. S.
16.	Virginia Carrier	1870	18	Prof. Faith	1870 J. S.
17.	Mary E. Pickering	1867	20	Prof. Faith	1867 J. W.
18.	William Orork	1873			
19.	Jack McCoy	1853	36	Prof. Faith	1858 J. Knabush
20.	Vernel Thomas				
21.	Stephen Chapman	1857	30	Prof. Faith	1857 J. Knabush
22.	Maria Chapman	1857	26	Prof. Faith	1857 J. Knabush
23.	Mattie E. Chapman	1870	16	Prof. Faith	1870 J. S.
24.	Mary E. Chapman	1870	15	Prof. Faith	1870 J. S.
25.	Mary Sprinkle				
26.	Mary Dayton	1874		Prof. Faith	
27.	James Holinger				
28.	John Andrus				
29.	Fannie Rife	1874		Prof. Faith	1876 M. F. Keiter
30.	Hannah R. Shank	1875		" "	
31.	Abigail Shanno	"		" "	

Record of the Church at

27

No.	MEMBERS' NAME.	When Received.	Age when joined.	How Received. by letter or first time.	WHEN AND BY WHOM BAPTIZED.
34	Elizabeth Sherris	1835		Prof faith	
35	James Chapman	" "		" "	
36	Samuel Smith	" "		" "	
37	Peter Granelle	1876	"	"	
38	Joseph Eagle	1877	"	"	
39	W. E. Hiland	1877	"	"	
40	S. W. Kullback	1877	"	"	
41	Lana & another	" "	"	"	

Local Pastor Begins Sabbatical

REVEREND SAMUEL S. SHERRIS, Bethlehem United Church of Christ, who has adopted a practice that is steadily gaining popularity in many churches, is giving its pastor, the Rev. Michael Simmons, three months' sabbatical leave. Simmons said this is the first time any UCC pastor in the Springfield area has been granted such an extended leave for personal and professional development.

He noted that Bethlehem also pioneered the establishment of a pastor's housing allowance among local UCC congregations, providing the pastor's family an opportunity to have its own home.

One of the reasons for that kind of support for the pastor is to encourage longer term pastoral service. Simmons is in his sixth year at Bethlehem; the average pastorate in the UCC congregation is 2 1/2 years.

Simmons said the sabbatical has its

value in making a pastor more effective in his ministry. It gives him a chance to rest and recuperate after a period of rest and recuperation had obvious benefits for the last three productivity of the local, and in the same way people in service professions have found their productivity renewed by periodic leaves for study and rest, he said.

Bethlehem's pastor plans to spend some weeks in a retreat in New York and a month at Westminster College, Maryland, pursuing his studies in church history. He also plans to spend some time in service and has offered plenty of unplanned time for reading, reflecting and relaxing.

He said he thinks he will be refreshed and rejuvenated by the time he comes back to the church here in September. While he is away, the church will have a series of guest speakers on a different topic each month. The topics are: Education in the Christian Life, Recreation in the Christian Life and Ministering to Others in the Christian Life.

The first speaker will be Samuel S. Sherris of the Gideon Bible Society 11 a.m. Sunday.

He has arranged for one of his colleagues to be available for pastoral emergencies, but the church deacons will handle most things that come up.

Simmons said the sabbatical is "a great opportunity" for him, and he thinks "it's good that a small country church had the foresight and the commitment" to give him that opportunity.

The
Hartford...

Bethlehem Seay Spring Circuit Va. Conference.

26

TO WHOM MARRIED AND WHEN.	BY WHOM MARRIED.	When and how ceased to be Members.	REMARKS.
Lydia Bream 1859	Jacob Bovey.		
Catharine Pickering 1860	H. Salhelm		
Lydia Crook 1857.	Jacob Bovey	Transferred to Labor	
James M. Chapman 1857	Jacob Bovey.	Transferred to Labor	
William Pickering 1836	William Houston		
Timothy Crook 1865	H. Salhelm		
		1877, Died.	
		Died	Reported To 1881
		Withdrawn 1880	
Abner Pickering 1852	Jacob Bovey.	Transferred to Labor	
Goody Hunt 1857	J. Jennings		
		1876 Deceased	
		1876 Died	
Martha Ware 1846	William Johnson	Remarried	
		1876	
Martha Bovey 1849	Jacob Bovey.		
Elizabeth Chapman 1849	Jacob Bovey		
		1876 Withdrawn	

Record of the Church at

25

No.	MEMBERS' NAME.	When Received.	Age when Joined.	How Received. By Letter or Prof. Faith.	WHEN AND BY WHOM BAPTIZED.
1.	Abraham Pickering	1851	19	Prof. Faith	1851 Dr. J. S. M. Mil.
2.	Timothy Orork	1858	25	Prof. Faith	1857 Dr. J. S. M. Mil.
3.	James M. Chapman	1867	35	Prof. Faith	1867 J. W. Howe
4.	Geo. W. Corider	1853	25	Prof. Faith	1853 Peter Adickel.
5.	Loydia Chapman	1867	30	Prof. Faith	1867 J. W. Howe
6.	Mathenia Pickering	1867	53	Prof. Faith	1867 J. W. Howe
7.	Catharine Orork	1858	18	Prof. Faith	1866 J. W. Howe
8.	Edizabeth Martz	1857	48	Prof. Faith	1858 J. W. Howe
9.	Samuel Holminger	1870	30	Prof. Faith	1867 J. W. Howe
10.	Emily Adickel	1867	18	Prof. Faith	1867 J. W. Howe
11.	Marjoret E. Carrier	1871	17	Prof. Faith	1871 J. W. Howe
12.	Edizabeth Lemere	1868	18	Prof. Faith	1868 H. A. Howe
13.	Sarah Pickering	1853	26	Prof. Faith	1853 J. W. Howe
14.	Reuben Orork	1866	35	Prof. Faith	1867 J. W. Howe
15.	John Wm Orork	1871	42	Prof. Faith	1871 J. W. Howe
16.	Virginia Carrier	1870	17	Prof. Faith	1870 J. W. Howe
17.	Mary E. Pickering	1867	10	Prof. Faith	1867 J. W. Howe
18.	William Estep	1873			
19.	Jack M. C. McCoy	1858	36	Prof. Faith	1858 J. W. Howe
20.	Samuel Thomas Shomo				
21.	Stephen Chapman	1851	30	Prof. Faith	1857 J. W. Howe
22.	Maria Chapman	1851	26	Prof. Faith	1857 J. W. Howe
23.	Hattie C. Chapman	1870	16	Prof. Faith	1870 J. W. Howe
24.	Mary C. Chapman	1870	15	Prof. Faith	1870 J. W. Howe
25.	Mary Sprinkle				
26.	Mary Gayton	1874		Prof. Faith	
27.	James Holminger Holminger				
28.	John Andrus Andrus				
29.	Fannie Rife	1874		Prof. Faith	1876 M. F. Keiter
30.	Hannah R. Shank	1875		" "	
31.	Alice C. Shomo	" "		" "	
32.	Rebecca Tudhal	" "		" "	

Roll of Scholars.

Scholars of Biddleth Annie Mader

The Alta Lincoln

Georgia Layton
 Rebecca Lester
 Lydia Pickering
 Mary —
 Corine Bradford
 Rosa Nideller
 Agnise Skane
 Charles Coiler
 Henry Heinrich
 Ernest Hillgard
 Elmer —
 Alpheus Sentry
 W. W. Deane
 Lucy Rosenberger
 Loris R. Bradford
 Etta Pickering
 Homer Hillgard
 Etta Long
 Arthur Schorr
 L. Ruby Pickette Marty
 Ada Witt
 Emma Fultz
 Ollie Yates
 Emma Smith
 Lora A. Myers
 Willie Sellers
 Ira Fultz
 Emma Rosenberger
 Emma Rosenberger
 Lizzie A. Marty
 Lizzie Marty
 Wm. H. H. H.

Statistical Report For the year
ending May 31st 1898.
of the Bethlehem Sunday School in
Plains Township, Rockingham county, W. Va.
connected with the W. V. C. Conference;
Supt. J. B. Bradford, Tenth Legion W. V.
Society. J. W. Pickering, Mayor, W. V.
Pastor, Rev R. H. Bell, Ambler, W. V.
Delegates,

Henry E. Pickering,
Rebecca G. Bridger,
Ellis L. Long,
John S. Harts and
James D. Wilbyard.
Enrollment.

Primary Scholars	26
Intermediate	13
Adults	41
Total No of Scholars	80
Teachers and Officers	16
Total No in whole School	96
Average attendance	44 86%

Contributions and Expenses.

Amount paid for Literature	\$15.49
Dues to S. S. Convention	35
Total	\$16.24

Record of the Church at

MEMBERS' NAME.	When Received.	Age when joined.	How Received, By letter or Prof. Faith.	WHEN AND BY WHOM BAPTIZED.
Abraham Pickering	1857	19	Prof. Faith	1857 Dr. J. S. McNeil
Timothy Crork	1858	25	Prof. Faith	1857 Dr. J. S. McNeil
James M. Chapman	1868	35	Prof. Faith	1867 J. W. Howe
Lea W. Corider	1853	25	Prof. Faith	1853 Peter Schickel
Sydia Chapman	1867	30	Prof. Faith	1867 J. W. Howe
Meltemia Pickering	1867	53	Prof. Faith	1867 J. W. Howe
Catharine Crork	1858	18	Prof. Faith	1866 J. W. Howe
Edizabett Martz	1857	48	Prof. Faith	1855 Jacob Houtch
Samuel Hollinger	1870	30	Prof. Faith	1867 Geo. Woods
Emily Alrickler	1867	18	Prof. Faith	1867 J. L. Green
Margaret E. Carrier	1871	17	Prof. Faith	1871 J. Rinebush
Elizabeth Demers	1868	18	Prof. Faith	1868 H. A. Boney
Emily Pickering	1858	26	Prof. Faith	1858 Jacob Houtch
Reuben Crork	1866	35	Prof. Faith	1867 J. W. Howe
Julia Ann Crork	1871	42	Prof. Faith	1871 J. L. Green
Virginia Carrier	1870	18	Prof. Faith	1870 J. L. Green
Mary E. Pickering	1867	20	Prof. Faith	1867 J. W. Howe
William Ostef	1873			
Jack McEly	1858	36	Prof. Faith	1858 J. Houtch
Samuel Alrickler				
William Chapman	1857	30	Prof. Faith	1857 J. Houtch
Maria Chapman	1857	26	Prof. Faith	1857 J. Houtch
Mattie E. Chapman	1870	16	Prof. Faith	1870 J. L. Green
Mary E. Chapman	1870	15	Prof. Faith	1870 J. L. Green
Mary Sprinkle				
Mary Dayton	1874		Prof. Faith	
Jane Hollinger				
John Anders.				
Fannie Rife	1874		Prof. Faith	1876 M. F. Keiter
Hannah R. Crork	1875		" "	
Abigail Shanno	" "		" "	
Rebecca Judgells	" "		" "	

Membership of Bethlehem Christian Church

J.C. Bradford
Mrs. J.C. Bradford
Mr. James Bradford
Mrs. James Bradford
Mr. Oscar Bazzle
Mrs. Lena Bazzle
Mrs. Viola Bazzle
Mr. G. N. Brown
Mr. Homer Brown
Mrs. Catherine Brown
Mrs. Martha Lee Driver
Mr. John Driver
Mrs. Lois Driver
Mr. Julian Driver
Mrs. Frances Driver
Mrs. Ressie Driver
Miss Fern Driver
Mr. Harold Driver
John E. Driver
Rhoda Driver
Marvin Driver
Mrs. Florine Driver
Doris Driver
Mr. Raliegħ Derrow
Mrs. Ida Derrow
May Derrow
Mrs. Eliza Foltz
Mrs. Rena Foltz
Marjorie Foltz
Mrs. Lennie Harrison
J. Walton Harrison
Jesse Harrison
Jacob L. Harrison
Julian Harrison
Mrs. Lottie Holsinger
Mrs. Elton Kline
Mrs. Ella Lincoln
Julian Lincoln
Ralph Lohr
Mrs. Ralph Lohr
Lester Litten
Miss Georgie Layton
Bertie Martz
Mrs. E. P. Myers
Mrs. Jessie Myers
Leonard Myers
Miller Myers
Richard Myers
Mrs. Frances Moore
Mrs. Leonora Morrow

Mr. W. L. O'Roark
Mr. Lawrence Rhodes
Lydia Pickering
Ella Pickering
Lowell Pickering
Mr. Claude Phillips
Mrs. Maude Phillips
Mrs. Arlene Phillips
Clarence Phillips
Edith Phillips
Charles Summers
Mammie Summers
How Summners
Mr. Robert Sellers
Mrs. Bessie Sellers
Driver Sellers
Rosalie Sellers
Howard Sellers
Julia F. Spitzer
Mary Thomas
Mr. John L. Vincie
Mrs. Maggie Vincie
Eunice Vincie
Anna Vincie
Edith Vincie
Mr. David Welch
Mrs. Abbie Welch
Lewis Welch
Ray Welch
Lizzie Wood
Mrs. Jean White

FINICAL REPORT

BETHLEHEM CONGREGATIONAL - Christian Church
1956 - 1957

CHURCH REPORT

RECEIPTS¹

BAL. CARRIED FORWARD Sept.30,1956 -----	\$ 435.05
OFFERINGS	
Envelopes-----	\$913.25
Loose -----	585.73
SPECIAL (ELON CHOIR)--	38.71
REVIVAL-----	109.20
REC. SALE PARSONAGE	1431.37
TOTAL RECEIPTS-----	\$3513.37

DISBURSEMENTS:

PASTOR SALARY (REV. NELSE) -----	\$ 650.00
MISCELLANEOUS EXP.-----	85.25
SPECIAL SERVICES-----	344.36
FUEL OIL-----	293.80
CHURCH BOND (IN FULL)	
(trans. to Church B.F.)	1407.00
ELONG CHOIR	38.71
VIRGINIA HALL-----	75.00
CONFERENCE DUES-----	91.00
TOTAL	\$2985.12
BALANCE OF SEPT. 30, 1957	528.25

SUNDAY SCHOOL

RECEIPTS:

BAL. SEPT. 30, 1956 -----	\$ 515.05
SURPLUS UNACCOUNTED FOR-----	33.69
SUNDAY SCHOOL COLLECTION-----	1595.86
 TOTAL-----	 \$2144.86

DISBURSEMENTS:

Lawn Mowing-----	\$ 45.00
Apportionments-----	789.00
Transferred to Church B.F.-----	407.00
Literature-----	256.87
Sexton-----	90.00
S.S. Convention-----	13.60
Mrs. T.W. Good (lodging)-----	6.75
College Student (Services)-----	10.00
Paint (Church Basement)-----	80.00
Bible School-----	24.88
Christian Sun (Group Sub)-----	60.45
Religious Education-----	30.00
Miscellaneous-----	52.81
(Sec. Book, light bulbs, cards, flowers, roll books, certificate register book, taper candle lighters, etc.)	
Christmans books, candy & Oranges-----	30.43
 TOTAL-----	 \$1896.79

BALANCE OF SEPT. 30, 1957----- 247.82

JUNIOR YOUTH FELLOWSHIP TREAS. REPORT

BAL. OF JULY 1, 1957-----	\$31.07
AUG. 18, Alley Sale-----	30.26
Collection-----	2.23

Bal. of Oct. 1, 1957----- 63.56

CHURCH BUILDING FUND

RECEIPTS:

BALANCE SEPT 30, 1956-----	\$ 62.80
MONTHLY OFFERINGS-----	\$303.48
CONTRIBUTIONS OF C.F.F.-----	2370.72
TRANS.TO C..B.F. FROM CHURCH	
TREASURE*****-----	1000.00
TOTAL RECEIPTS-----	3737.00

DISBURSEMENTS:

FIRST NATIONAL BANK OF B'WAY	
(PRINCIPAL & INTEREST IN FULL**	\$3619.89
BROADWAY ELECTRIC-----	5.90
WEST ROCKINGHAM FIRES INS. (PREM	
& RENEW. POLICIES)-----	42.75
ROCKINGHAM HOME FIRE INS. CO.--	22.50
	<u>3691.04</u>

BALANCE SEPT. 30. 1957-----	45.96
-----------------------------	-------

YOUTH FELLOWSHIP

BALANCE SEPT. 30, 1956-----	25.77
FOOD SALE -----	34.21
TOTAL RECEIPTS-----	59.98
TOTAL DISBURSEMENTS-----	1.00
BALANCE SEPT. 30. 1957-----	58.98

YOUNG ADULT CLASS

RECEIPTS OF SEPT. 30, 1956-----	110.39
DISBURSEMENTS-----	105.00
BALANCE SEPT. 30, 1957-----	5.39

LADIES AID

RECEITS:

BALANCE OF SEPT. 30, 1956-----\$ 462.83

WHITE SALE-----	\$ 291.00
ELECTION DAY DINNER-----	58.00
THANKSGIVING OFFERING-----	35.30
RURITIAN SUPPER-----	40.00
FOOD SALES-----	337.78
MID. YEAR CONFERENCE-----	80.12
WOMEN'S CONVENTION-----	51.38
MISCELLANEOUS-----	38.59
OYSTER SUPPER-----	348.86
	<u>1281.03</u>

TOTAL----- 1743.86

DISBURSEMENTS:

LIGHTS-----	\$ 110.74
APPORTIONMENTS***-----	35.00
TABLE CLOTH-----	56.80
SEXTON-----	90.00
FUEL-----	20.70
THANKSGIVING OFFERING-----	35.30
LIFE MEMBERSHIP(W.F.)-----	10.00
FAN FOR KITCHEN-----	37.04
TRANSFERRED TO C.B.F.-----	500.00
EXPENSES FOR SUPPER-----	100.00
MISCELLANEOUS-----	292.00
	<u>1288.48</u>

BALANCE-----Sept. 30, 1957----- \$ 455.38

TOTAL BALANCE OF ALL TREASURES

CHURCH-----	\$ 528.25
SUNDAY SCHOOL-----	247.82
CHURCH BULDING FUND--	45.96
YOUTH FELLOWSHIP-----	58.98
JUNIOR YOUTH FELLOWSHIP	63.56
YOUNG ADULT CLASS-----	5.39
LADIES AID-----	<u>455.38</u>

TOTAL IN ALL TREASURES \$1395.34

This Certificate

is awarded to Bethlehem Sunday School by the

Sunday School and Christian Endeavor Convention

of the Virginia Valley Central Christian Conference in Recognition of having
attained the required percentage in the goals set by the Convention.

Warner Stein

Mabel Higge

Arthur Spaid

Committee on Awards

Roy A. Larrick

President

R. O. Rothger

Secretary

June 8 1934

This Certificate

is awarded to Bethlehem Sunday School by the

Sunday School and Christian Endeavor Convention

*of the Virginia Valley Central Christian Conference in Recognition of having
attained the required percentage in the goals set by the Convention.*

N. M. Hasler

Thelma H. Hampton

Ella Pickering

Committee on Awards

Roy G. Larrick

President

R. O. Rothgeb

Secretary

June 16 1933

This Certificate

is awarded to Bethlehem Sunday School by the

Sunday School and Christian Endeavor Convention

of the Virginia Valley Central Christian Conference in Recognition of having
attained the required percentage in the goals set by the Convention.

N. M. Hasler

Charles H. Humphreys

Ella Pickering

Committee on Awards

Roy A. Larrick

President

R. O. Rothgeb

Secretary

June 16 1933

This Certificate

is awarded to Bethlehem Sunday School by the

Sunday School and Christian Endeavor Convention

*of the Virginia Valley Central Christian Conference in Recognition of having
attained the required percentage in the goals set by the Convention.*

R. L. Williamson

J. Warner Stern

Ella Pickering

Committee of Awards

Ray G. Larrick

President

Ray Houghcock

Secretary

June 13, 1930

This Certificate

is awarded to Bethlehem Sunday School by the

Sunday School and Christian Endeavor Convention

of the Virginia Valley Central Christian Conference in Recognition of having
attained the required percentage in the goals set by the Convention.

James H. [unclear]

James H. [unclear]

James H. [unclear]

Committee on Awards

James H. [unclear]

President

James H. [unclear]

James H. [unclear]

Secretary

1917 1918

Whereas Jacob Smith, deceased, for reasons more fully set forth
 in a deed conveyed on the 21st day of September 1881, by deed to certain
 trustees viz. John Cowan, Jacob W. Cowan, William Martz
 Dorris Martz, and Jackson Martz and their successors for
 ever, a certain Parcel of Land lying and being in the County
 of Rockingham, State of Va. on the West Side of the Valley Pike
 Road and immediately South of the Public Gap Road,
 And now June 1st 1883 known as Bethlehem Church,
 And whereas by reason of the dilapidated condition of the
 Church, which was by us erected thereon and other causes,
 it has become necessary in order to more effectually carry
 out the wishes and purposes of the Donor, that the church and
 grounds be improved, and its further care and preservation
 be secured, Therefore we J. W. Cowan and Jackson Martz
 Original Trustees, B. Smith, Michael Soby and Michael Martz
 Successors of the other three original trustees named in
 the Deed, Recognizing the rights and privileges of the several
 Religious Denominations worshipping there, and regarding
 the Christian Organization of Bethlehem and the Union of
 Christian Churches the proper ones to assume the duty
 of refitting, improving or rebuilding the church of Bethlehem
 and to assume its future care and protection,
 Therefore we the present Trustees do covenant and agree
 with the said Christian Church at Bethlehem and the
 said Christian Conference to which said Christian Church
 of Bethlehem belongs and is a part thereof, that they may
 proceed to refit, repair or rebuild said church, erect
 and improve the grounds and to assume the future
 care thereof, for the purposes aforesaid and as set forth in
 the Deed, And to this end we authorize the appointment of a
 common Section by the Christian Church, whose duty it
 shall be to keep the church and premises in good order, open
 the house for the use of all religious bodies, having a right to
 worship there to attend the various meetings that may be
 held, and maintain proper order, furnish lights and fuel
 and perform all proper functions of a section and for
 his services he may charge the sum of one
 dollar for each day service held therein by the various re-
 ligious bodies worshipping there, to be paid by the various bod-
 ies using the same, one or more services the same day
 to constitute a day service.

J. W. Cowan
 Jackson Martz
 John B. Smith
 Michael Soby
 M. Martz

State of Virginia,
 Rockingham County 3 to wit.

I, Jasper Hayse, a Notary Public in
 and for the County and State aforesaid, do certify that Jacob
 W. Cowan, Jackson Martz, John B. Smith, Michael Soby
 and M. Martz, whose names are signed to the writing here-
 to annexed, bearing date the 21st day of June 1883, (See State in
 middle of 8th line of said writing) personally appeared before me
 in and County aforesaid, and they acknowledged the said
 writing to be their act for the purposes set forth therein.

This Indenture made this 21st day of September one thousand eight hundred and forty four between Jacob Martz Sen^r of the County of Rockingham and State of Virginia of the one part and John Leoven Jacob N Leoven Martin Martz and Jackson Martz Trustees appointed to superintend the building of a house for Divine Service on a lot of land hereafter described of the other part Witnesseth that the said Jacob Martz as well for and in consideration of his strong desire to promote the principles of Christianity as of one Dollar current money of Virginia to him in hand by the above named Trustees at or before the sealing and delivery of presents the receipt whereof is hereby acknowledged hath given or sold and confirmed and by these presents doth give grant sell and convey unto the said John Leoven Jacob N Leoven Martin Martz Daniel Jackson Martz and their successors as trustees to the said house forever a certain lot or parcel of land situate & located at the cross road and Valley Turnpike Run Turnpike 11.50 poles to a Stake drove in the ground poles thence N 37 E. 12.28 Poles thence S 46 1/2 E with the beginning containing one hundred and fifty less together with all the appurtenances the said lot or parcel of land with its appurtenances to the

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in... who profess to be the followers of Christ Provided
Nevertheless... Christian Church shall have
the preference so far as their regular... are
concerned If a majority of the above named Trustees should
... remove out of the neighborhood it shall be
the privilege or duty of the... sing one or two
to apply to the County Court of Rockingham County who
shall... other Trustees to whom these presents shall
extend And the said Jacob... for himself and
his heirs doth covenant promise and agree to and with
said... trees and their successors that the
said Jacob Martz and his heirs the said lot...
parcel of land with its appurtenances unto them and
their successors for above named purposes against
the claims of the said Jacob Martz and... heirs and
all other persons whosoever shall and will by these
presents... and are forever sealed In
Witness whereof the said Jacob Martz...
hereunto set his hand and affixed his seal the day
and year first... written

Jacob ^{his} Martz
_{marsh}

Rockingham County to wit
We Reuben Moore & Peter P. Koontz Justices of the peace in the
County... aforesaid in the State of Virginia do hereby certify
that Jacob Martz a par... a certain deed bearing
date on the 21st Day of September 1844 and hereto...
... ed personally appeared before us in our County
aforesaid and acknowledged the same to be his act and
deed and desired us to certify the said acknowledgment...
to the Clerk of the County Court of Rockingham in order that
the... deed may be recorded Given under
our hands and seals this 21st day... 1844

Reuben Moo
P. P. Koo